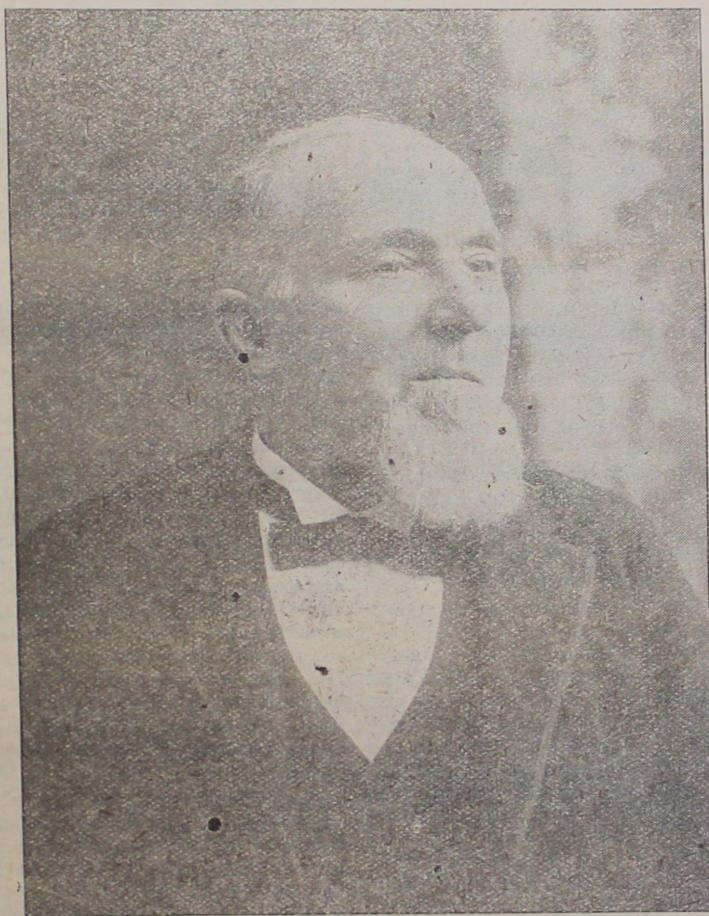


Light of Truth

VOL. XXIII.

OCTOBER 29, 1898.

NO. 18.



HON. THOMAS M. LOCKE.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COLS. O.C.



THE MENTAL TELEGRAPH.

W. E. Twombly.

The luxury of every scientific thinker is his opinions and convictions as to the unexplored regions of physical phenomena.

The scientific field at the close of the nineteenth century offers to him who has felt the fascination of scientific research a life's work of wonderful possibilities within the unexplored fields of scientific knowledge.

The dense mystery of today will be the accepted fact of tomorrow.

The recent discoveries of such men as Dr. Bose of Calcutta, Signor Marconi of Italy, Dr. Baraduc of Paris, Julius Emmer and Prof. Gates of Washington, D. C., and many others, have opened a new road into that unexplored region of limitless knowledge.

One's imagination abandons as a hopeless task the attempt to conceive what the immediate future holds in store.

The certainty there is no end to progress and stranger things than the most ecstatic mortal ever dared to hope are coming, and coming soon.

As Dr. Johnson said, "We have seen so much we are prepared to believe more."

Just at present, when Dr. Bose and Signor Marconi are startling the world with their experiments in electric radiation, in hopes of developing a system of telegraphy without wires, the metaphysical thinkers who are dwelling in the "borderland" of physical phenomena are thinking and silently considering a mental communication by a mental telegraph.

The idea of the transmission of intelligence with no other machine but the human brain is not a mere theoretical possibility, but the natural outcome of the results of certain psychic investigations. To the true prophet the vision of one who needs not to carry his flesh with him to communicate his thought to a distant friend is not incredible.

To live in New York and send a mental message to a friend in Boston is "preposterous" only to the unawakened intelligence of those who have not yet grown to the consciousness of such an experience.

Bigotry is the unpardonable sin of the popular mind.

It is interesting to note how earnestly the thoughtless, ignorant and bigoted mind mounts the ladder of self-knowledge to a serene height where the winds of wisdom blow and where all such phenomena as the occult sciences are the dreams of "fools" and "the work of the devil."

Those who know the least about the occult science are the ones who assume to know it all.

A D. D. recently denounced Christian Science and when asked what it taught replied, "I can not tell only that it denies a Christ." He was ignorant of its very basic principle and yet assumed the wisdom to denounce it.

All new truths are greeted with suspicion and often with derision, and mental telegraphy will prove no exception.

For years there have been whisperings concerning the possibility of mental communication. Even in the days of Plato such a possibility was considered, and a legion of thinkers who are searching after Truth today are asking as to the influence of mind over

mind through small or great distances.

The leading scholars and scientists of the day believe and say we are upon the dawn of an era in which we can transmit our thoughts by a communication of minds secret, invisible, but natural; but these views are one of their many private convictions about which the tongue is silent, and only now and then do we catch a whispering of such an accomplishment.

Therefore it is the purpose of this article to give a clear and simple exegesis of the silent communication of mind and mind and the simplest language that a metaphysical subject allows will be used. It would be impossible to do justice to the subject within the space allotted to a magazine article, therefore many incidents bearing upon the subject and all metaphysical pleonasm will be omitted for fundamental principles.

There are two ideas existing as to the source of this phenomenon. The one is that it is spiritual and therefore beyond the laws of ordinary investigation.

The other that it is physical, subject to the laws of physical science and provable on a mechanical basis. Between these two views there may be a chance for the shade of an opinion. Yet both views co-exist in a very friendly relation. Each is a logical outcome of reasoning from the same assumed data.

We consider first the former theory. First, it is an error to believe anything is beyond investigation. The apocraphy of spiritual powers that have been so much misunderstood and ignored are fast becoming apocalypse, and each step brings us nearer the Infinite Energy, and the demonstration that there is nothing hid that shall not be revealed.

We live three distinct lives—the physical life, the spiritual life, and the higher or divine life—three in one.

"All are needed by each one;
Nothing is fair or good alone."

This triunity of man works in conjunction.

The spirit dwelling in the body obeys to a certain extent the physical laws pertaining to the body. As it is a result of external life, it acts under the laws of external life, and is subject to the varying conditions of that life. But on the other hand the spirit dwelling in the body is also free from the body physical.

The spirit in man is not bound to the physical body, but can break the chains that bind it to the clay and leap over an immeasurable space. It knows neither time nor distance. Man's spirit leaves the physical body and traverses the universe and other universes.

In the flash of time it holds communion with the inhabitants of the most distant star in the heavens of eternal blue. It occupies no sensible time—not according to human senses—and in passing from one point to another travels faster than human mind can conceive, and there is nothing in all the universe that is impervious to this spirit.

Now, then, this being true, it would be perfectly natural and logical to assert that our spirit in its journeys of the universe holds communion with other spirits as perfectly, as a spirit, as it can hold communion with its fellows within reach of the physical body.

Now we must not confound this

spirit with the mind, when the truth is they are two distinct entities of being. It is not the mind of itself that travels, but it is the spirit which is the messenger of the mind. Mind is dependent upon the physical body for expression, the spirit is not. Now this spirit has the power to project itself into external life and become recognized by the external consciousness. That is, one mind acting as the "agent" can impress another mind, which is the "percipient."

Science, revelation and history all unite in asserting that though we see not with material eyes, or address with voice, yet our mind using the spirit as its messenger, mind you, impresses a person present or absent with the same feeling that engrosses our own soul. For instance, we go into another's presence with an angry feeling and that same anger will electrify that person into a similar feeling. So with a religious feeling which becomes aroused in one will kindle a like feeling in another. Thus the "revival" goes on. The air becomes charged with the religious spirit thrown off by so many and the work of "repentance" goes on until all have yielded to its invisible power.

Under all circumstances we are possessed with a double consciousness—that which is present within the physical body or the external form and that which is absent by virtue of the action of the distant law.

Aristotle recognized not only the conscious soul of the body but also the double consciousness or the spiritual soul, which is one in essence with God.

To illustrate: You have a friend in Paris while you are in the physical body in Boston. You think of the friend in Paris and he is led to think of you at the same time.

There is a direct telegraph over which the spirit passes and communicates, but at the same time it is conscious within the physical life in Boston. To illustrate farther: In the morning you can not help thinking of a friend miles away. Perhaps you had not thought of him before for a year, but this morning do all you can you are unable to banish him from your thoughts. Just before noon he "pops" in and you say, "Why, I have been thinking of you all the morning." This is an experiment all have experienced, and one that did not "happen," but is explained on a scientific basis. In the morning the friend as he started to see you of course was thinking of you. His spirit, or the spirit principle, went before him and so impressed itself upon you as to make you think and even speak of him just before he entered.

Such silent telegraph goes on unconsciously among us every day. Many times a thought is no sooner rounded into form in one mind, than another catches it up, and another and another and so on until it is lost in the distance.

To continue, there is a consciousness which belongs alone to the physical life, and is governed by that life—can express itself in no other way but through that life.

Then there is a consciousness that belongs to the spirit body and it can manifest itself at any distance, whenever it chooses, without dependence upon the physical body. This consciousness is a dynamic force which no earthly manacle can bind or hold. This indwelling spirit is beyond the rule of human senses, mortal eyes can not detect it, the surgeon's knife can not lay it open, human hands can not feel it—invisible, yet the omnipotent factor in man.

Hundreds have learned today the power of one mind over another in healing disease. Now this is the in-

visible manifestation of that invisible mental telegraph.

Some one has a sick friend whose recovery they ardently desire and they send their thoughts freighted with health and recovery to that friend. It reaches his inner consciousness and impresses it with the thought of health. His weaker thought is held in abeyance and he recovers. You have desired a friend to become a better man and you said no word to him, used no means, did not see him in the time, but a few weeks later he writes you of his "conversion."

Again many minds concentrate upon the accomplishment of an object connected with another individual, and though he be a thousand miles away the influence of the minds acting upon him is sure of manifestation sooner or later.

Theodore Parker said that the united prayers of the church for his death hastened the day.

We call this "answer to prayer." True. But it is God's way of answering prayer.

Every thought for good or evil that we send to a friend is caught up by that invisible spirit, the messenger of the mind, and reflected in the consciousness of that friend. Mind is perpetually telegraphing to mind all over the world.

Dozens of experiences can be told to illustrate the truth of telepathy, but to the earnest, sincere mind one incident carries as much weight as a dozen. The author has made dozens of personal experiments with satisfactory results, but that no one may doubt the reliability of the story the following incident is related:

Edwin Forrest tells that a fellow passenger on board a ship bound for England one afternoon leaped from his chair and exclaimed, "My brother is drowned in New York." Forrest attempted to console the young man, but with poor results, and when London was reached a telegram was received by the young man telling him his brother was drowned in the New York docks. This incident was so marked that Edwin Forrest proved that the young man's brother was drowned the very hour and minute that the young man on the boat announced it. This story was written and sealed and placed in the Drury Lane theater.

No one can tell the number of impressions he receives from a friend in a day. We only know we are led many times to think of certain persons, but what it is that leads us to think of them thus we do not know, but when man shall learn to apply the powers within him all such phenomena will be easily and readily understood.

We will now consider the second story that telepathy is physical and provable on a mechanical basis. Though we now propose to show mathematical proof of the potency of thought, we still shall consider it clumsy proof beside that known to hundreds who have studied the power of thought in themselves and others as it emanates from that most perfect machine, the human brain.

The silent influence of brain upon brain is thought by some as the result of thought waves in the air that convey impressions from one mind to another, traveling with immeasurable velocity and passing without obstruction through all intervening substances. This theory is founded on the result of recent discoveries and experiments.

Dr. Baraduc of Paris can photograph human thoughts, and has presented many such to the French Academy of Science. He was led to his discovery by noticing that the photographs of certain persons in certain conditions of mind appeared surrounded by a network of luminous points.

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He at once decided that these were the fluid respirations of the soul, and that the soul had its movements capable of impressing the sensitive plate.

He then prepared a plate cover and carefully covered it with black cloth to exclude the light. This he set in a room with a person whose thoughts he was to photograph. The thought gave out an invisible, imponderable force capable of impressing a sensitive plate. Thus the Dr. proved that thought is a dynamic force.

Julius Emner of Washington, D. C., carries it further and has invented a machine that, placed near a person, though with no connections, will register the thoughts of a person with exactness as they occur in the human brain.

The person thinks and the needle in the cylinder vibrates with the vibrations of thought. These two inventions and the experiments of Prof. Gates of Washington, D. C., prove the thought force.

Here are two opinions of telepathy. There is a difference or chance for the shade of an opinion between the two. The scientist takes his machine and goes as far as mechanics allow into the solving of this phenomenon, then he must stop, baffled in his attempt, leave the rest to the metaphysician, whose higher duty it is to pierce the veil of science and discover the transcendental factor which mechanism can not analyze. The transcendentalist alone must open the door of the temple of truth in to the holy of holies. Yet there are minds so closed to the spirit forces within them that these mechanical contrivances would carry more weight than all the recorded experiences of all the saints and sages that have lived since the world was swung into space.

Will mental telegraphy some day surpass our present system, as perfect as it is?

Here comes every man's opinion. But what prophet dares speak forth the achievements of man, when he has perfected his being? Once the telegraph, the telephone, the steamship, the locomotive, were the dream of a lone, crazed seer. But all these visions were outwrought and we are blessed.

Now considering that the soul of man is marching through all conditions, analyzing all and making all subservient to itself it is reasonable to suppose it will not overlook in its triumphal march the achievements of a mental telegraph.

It is impossible under our present form of communication and speech, however perfect it is, to express a single thought just as it exists in the human brain, for the brain thinks several times faster than the voice can express. Thus we have not reached the perfection of expression.

The evolution of all things toward perfection will eventually discard our present form of communication for a form of speech by absorption, by intuition, by the omnipotent spirit of man which will guide us, but perhaps never be fully understood.

But telepathy is forever debarred from him who clings to the physical. It would be utterly impossible for the gross, animal nature to do the work of the spirit.

The spiritual phenomena are in the direction of man's higher powers, his supremacy over matter, and the things of time and sense, and this power is forever dormant in him who can not say understandingly: "I am a child of Infinite Spirit, of Infinite Intelligence; therefore as perfect as my source."

Sometime when truth shall have healed every disorder and the divinity of man be recognized, he will become what Christ was; when man shall put his being in harmony with the grand symphony which flows forth from the

depths of Infinite Love and Wisdom, the world is his because he understands it, and the custom house between earth and heaven is passed.

W. E. TWOMBLY.

CLAIRVOYANCE, PSYCHOMETRY AND INTUITION.

Shall we only trust what the ear can hear,
What the hand can grasp and the eye make clear,

Shall the dearest hopes of the human heart

In our inmost being have no part,
Because we fail to understand
The movement of an Unseen Hand?

Clairvoyance, Psychometry and Intuition are forms of mediumship depending chiefly upon the degree of sensitiveness attained by the Psychometrist, and incidentally of the mind in the clairvoyant; brain formation and the magnetic temperament possessing only secondary influence, in their development. Psychometry (to feel) is one of the most subtle and occult of all the vibratory revelations. It is very convincing to the skeptic as to the existence of an occult or hidden light beyond the reach of the ordinary senses. It is perception and impression through the sense of intensified touch. Clairvoyance (to see beyond) is a soul force or psychic power enabling the reader to penetrate into matters far beyond the limits of the human senses. The clairvoyant can see and hear; distance, time or place being no barriers to his intensified powers of seeing and hearing; he can diagnose disease. His lucidity of mind enables him to advise on business and family matters in a manner which invariably surprises his sitters; he can locate mines, give prophetic readings, describe spirit friends and give names of spirit guides, etc. Whenever there are family or business troubles, personal changes and difficulties, the clairvoyant should be consulted.

Clairvoyance, Psychometry and Intuition are the birthrights of one and all, and the day is fast approaching when each will be taught as branches of "Psychical Science," just as necessary for the development of the spiritual faculties of the human soul as a knowledge of "Physical Science" is necessary for the development of the human intellect. Clairvoyance is an art, a science, a profession, and is as much entitled to recognition, study and attainment as music, painting, poetry literature or any other art. It is the lucidity of the mind but unfortunately too often latent. It is no gift, but inherent as a universal possibility common to every man, woman or child. When developed under proper methodical training it can be brought to the surface and utilized in the cognizing of facts, persons, things and principles; also in delineating events, past, present and future, and to contact certain knowledges of persons present, distant, dead, or alive independent of the ordinary avenues of sense. It is intensified vision, or a "seeing beyond and into" the soul of things, and a "going from cause to effect," as usually understood by the ordinarily educated mind. Intuition is the highest quality of the human mind; and, when active, is the very highest nature of clairvoyance. It is the instantaneous knowledge of past, present and future facts, principles, persons events and things. To develop Clairvoyance the student should carry out passively patiently and perseveringly the exercises referred to under Occultism (page 18); also sit alone in the silence and meditatively in as quiet a portion of your house as possible, say every evening after twilight, from 15 to 30 minutes at a time, or until you feel you "have had enough of it." Sit with back of head due north. Be perfectly sure to check

daily the slightest evil thought, word or deed; and gossip, scandal, libel, etc. must be prohibited. Cultivate all the time a tranquil self-possessed state of mind, and hold in check grief, sorrow, regrets, joy, surprise or pain. Let no thoughts of business, financial, family, or other people's affairs trouble your mind. In fact, "mind your own business" is not only conducive to success, health and happiness in life generally, but absolutely essential to successful spiritual lucidity and development of the powers herein treated of. Remember that the "repeater" is worse than the story teller. "It is the 'repeater' of stories told who breaks up homes and separates relatives and friends, and plays the 'devil'."

Psychometry, the sense of spiritual perception and impression through touch, can be developed by placing the tips of your fingers in contact or touch with persons, letters, or objects and carefully noting the first and strongest impressions. Systematize and record these carefully, and this branch of clairvoyance will also be attainable. The secret lies in the brain cells in the finger tips. The gray matter brain cells of perception have been dissected out of the finger tips of the blind. Standing point up beneath all the ridges so plainly seen with a magnifying glass on the skin of the inside of the finger ends are the so-called corpuscles of Pacini, which are arranged in the exact semblance of the keys of a piano and are said by Meissner to crackle and give forth a different sound in every age of each person. Through constant use the finger tips of the blind acquire this unusual development of psychometric power, perceptive faculties and impressional ability, with more and more perfect performance of function, or the sense of finger-tip touch.—Prof. George W. Walrond.

SOME GOOD BOOKS THAT WE RECOMMEND.

"Primitive Christianity and Modern Spiritualism." By Eugene Crowell, M. D. The work above referred to is volume two of Dr. Crowell's contribution to Spiritualist literature. The first volume is out of print, we believe, but the work is so arranged that each volume is complete in itself and can be read without reference to the other. There are very many excellent things in this work and at the low price of \$1.15, which pays postage, it is a great seller. It contains 528 pages, substantially bound in cloth, with gilt lettering.

Everybody knows charming Mattie E. Hull. This lady's name as author of a book is sufficient to make for it a ready acceptance among Spiritualists. Her "Wayside Jottings" is a delightful compend of her varied experiences in Spiritualism in prose and poetry, some of the latter of a high order. We are now selling this book, elegantly bound in cloth, 208 pages, at 50 cents; postage 10 cents. It has hitherto sold at \$1.00.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill, of the Fox family.

This work is of rare value to those interested in the early history of Spiritualism. Mrs. Underhill was one of the original "Fox girls" through whose strange powers such a world-wide interest was aroused in 1848 and the succeeding years down to the last decade. This book is in fact an authentic history of the early movement, and all persons desirous of knowing how Spiritualism was born should read it and own it. Bound in cloth, illustrated, 479 pages, reduced to \$1; postage 10 cents. Former price, \$1.60.

"Marguerite Hunter," a narrative descriptive of life in the material and spiritual spheres. This is a book of absorbing interest. It contains lofty teachings and is in all respects a first-class work. We have a few copies only and these may be had for \$1 each, postage 10 cents. Bound in cloth, 254 pages.

"Studies in Theosophy: Historical and Practical." A manual for the people. By W. J. Colville. This is one of Mr. Colville's best efforts and contains much rare and valuable information. Everybody interested in the higher theosophy ought to have this book. Lucidity of statement, conciseness of style, a systematic and orderly review of the Theosophic teachings of many of the world's greatest teachers and practical advice and direction to students seeking to translate theory into practice, form the essential features of this work. Mr. Colville offers it to the world in a modest way, positing himself merely an amanuensis and compiler. The book is elegantly bound and contains 503 pages, a suitable library style and size. Price \$1, postage 10 cents.

All the above for sale at this office. The Light of Truth Pub. Co. will make some slashing cuts in books from now on and it will pay you to watch the advertising columns.

La Roma, a secular paper, is responsible for the following statement, which has been copied into the Vessillo Spiritista, from which we translate it: "The Spaniards, it is well known, contented themselves with a very cursory examination of the ruins of the American ship Maine, destroyed by an explosion in the harbor of Havana. Of this inexplicable negligence the American journals offer a very cursory explanation. Among the Spanish divers a rumor is prevalent that, at the bottom of the sea among the wreckage of the vessel, the spectres of the dead Americans are still agitated, and that they endeavor to seize hold of those who plunge into the sea for the purpose, as they imagine, of disturbing their slumbers. The first divers who went down to the wreck made a precipitate return, pale and panic-stricken, declaring that they had encountered ghosts, and, after that, none would consent to resume the undertaking."

In conversation with the spirit of Captain Marryat, about two years ago, he stated to the present writer that in numberless instances persons, and more particularly sailors, who had suffered shipwreck, would entertain the belief that they were still in the body, and would make no effort to quit the earth, or rather the sea, but would float on its surface, or lie in its depths, awaiting rescue. In the former case they would hail passing vessels, and would be greatly disappointed to find that they were unseen or unheard by those to whom they made signals. It is the mission of phantom vessels to sail in search of all such—is the assertion of Marryat—and the ship so often seen and so frequently spoken of as The Flying Dutchman is merely one of these spiritual cruisers engaged in picking up such bewildered mariners as cannot realize that they have crossed the border, and only do so when they are taken on board the vessel appointed to receive them, and have had their true position explained to them by their guides and guardians.—Harbinger of Light.

Where love suffers injustice angels hover near.

EVERY LADY SHOULD READ THIS.
I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common sense remedy that never fails. FREE with valuable advice.
Mrs. J. HUDNUT, South Bend, Ind.

The World of Psychics and Liberal Thought

Many who write to us are in almost painful earnest about the stupendous problems of life here and hereafter. In some cases we think it best to hold back a little rather than urge on. There is such a thing as being too anxious. After all, it is absolutely certain we shall never know all the secret while here. Our highest wisdom is to make the best of what is, and to trust ourselves all in all to the Almighty Power who so manifestly reveals himself to us, at least as The Eternal.

And yet we know the longing will go on; and it is right that it should. It is at least a prophecy of something to come; and it is inseparable from the higher planes of human existence. "Those anticipations of immortality and God—what are they?" said F. W. Robertson. "Shall I call them God, Father, Spirit, Love?—a living being within me or outside of me? Tell me Thy name, Thou awful mystery of loveliness! This is the struggle of all earnest life."—Light.

There needs but the continuance of absolute peace externally, and a rigorous insistence or non-aggression internally, to insure the moulding of men into a form characterized by all the virtues.—Herbert Spencer.

This is the ordnance survey map of England, containing more than 108,000 sheets and costing in preparation £200,000 a year for 20 years. The scale varies from 10 feet to one-tenth of an inch to the mile. The details are so minute that maps having a scale of 25 inches "shows every hedge, fence, wall, building and even every isolated tree in the country. The plans show not only the exact shape of every building, but every porch, area, doorstep, lamppost, railing and fire plug."

Het Tockomstig Leven (Utrecht) has an account taken from Thieme's Nieuw Advertentieblad, a newspaper published in Java under date of May 24th last, detailing some remarkable psychical phenomena by an eye witness in that remote quarter of the globe.

We quote the following from Buckle's "History of Civilization," Volume 1, page 29, note: "That the system of morals propounded in the New Testament, contained no maxim which had not been previously enunciated, and that some of the most beautiful passages in the Apostolic writings are quotations from Pagan authors is well known to every scholar; and so far from supplying, as some suppose, an objection against Christianity, it is a strong recommendation of it, as indicating the intimate relation between the doctrines of Christ and the moral sympathies of mankind in different ages. But to assert that Christianity communicated to man moral truths previously unknown, argues, on the part of the assenter, either gross ignorance or else willful fraud."

Last summer the wife and daughter of Mr. Fireng engaged passage on the ill-fated French steamer Bourgogne, which was wrecked off Newfoundland, but just before her departure from New York fortunately concluded to make the ocean voyage by another line. After spending the summer in Europe they engaged passage for home on a French liner, but at the last moment changed their minds in favor of the English steamer Mohegan, and were among the number who perished on the rocks off the Lizard.

Apropos of the tricks of memory, Jeff de Angelis, the actor, gives an incident of recent recurrence. "In the second act of 'The Jolly Musketeer,'" said he, "Harry Macdonough and myself have a duet with a dance accompaniment. We've sang and danced that duet, counting rehearsals, encores, etc., a full 200 times. And yet the other evening, when Macdonough had sung his lines, I had danced down to the footlights to give mine, in an instant the memory of the words had eluded me. I couldn't think of them for love or money. I looked at the orchestra leader blankly for a moment, then danced up the stage trying to recollect my lines. Down to the footlights I came again—this time in a worse plight than ever. 'Hurry up, hurry up,' called the orchestra leader to me, but by that time I was in a frenzy. I turned quickly and danced my way over to Macdonough. 'My first word,' I shouted to him. He called it out and I pranced my tired legs down the stage and sang the two tiny lines that had eluded my memory. But just think of the foolishness of it all—I had sung those lines 200 times before, and yet at that critical moment I couldn't think of them."

Appreciated the "Spirit."—"What did Elder Stillwell say about the branded peaches we sent to cheer his convalescence?"

"He said he was afraid he wasn't strong enough to eat the fruit," replied the little girl, "but that he appreciated the spirit in which it was sent."—Washington Star.

An old Scotswoman, when advised by her minister to take snuff to keep herself awake during the sermon, replied, "Why dinna ye put the snuff in the sermon, mon?"—Tit-Bits.

THE USUAL RESULT.

A familiar fake medium who operated in these parts in former years has turned up in this city as "Prof. H. Belmont, clairvoyant, late of India." The newspapers advertise him at so much per, as "the acknowledged leader of occult science." The gillies of the town, lovesick maidens and females looking for a man under the bed will, of course, patronize him. One of these went to another "marvelous medium," who sails under the name of "Sir Francis Ormaund," the other day, to consult with reference to her marital troubles. Not having the necessary \$5 for the valuable revelation she obtained, she left her diamond ring to secure the debt. Next day she sent around the \$5 but "Sir Francis" refused to turn over the ring. A detective was put on the case and "Sir Francis" gave up the ring in short order. This much is taken from the police news of the town. And these are sample cases of the uses to which these gentry put the holiest faculties. Without honor themselves, they go about assuming a different name in nearly every community they infest, thus hiding their identity and exploiting the credulous fools who tumble over each other to throw their family secrets and their money into their keeping. Many of them call themselves Spiritualists and claim to present Spiritualism to their dupes.

TOUGH WORLD FOR WOMEN.

Flossie is six years old. "Mamma," she asked one day, "if I get married will I have a husband like pa?" "Yes," replied the mother with an amused smile. "And if I don't get married will I have to be an old maid, like Aunt Kate?" "Yes, Flossie." "Mamma," she said, after a short pause, "it's a tough world for us women, ain't it?"—Exchange.

THOUGHTS.

"This do ye in memory of me," said Jesus to the twelve. How natural, how simple the words, and yet they embody the deep longing of every soul who closes his eyes to the light of sun and stars and to the music of human voices, which for years, may be, have been interwoven with every dream of his life. We do not wish to be forgotten, though out from the home may be carried the clay temple in which we dwelt, to do our life work, yet we but change to deeper scenes, and greater joys, which must still interblend, we may well believe, with the loved and absent.

As you think of them last year, or years before, you remember the hand-clasp, the tender words of welcome, the after dinner speeches, the flashing of eyes, and you are reminded so often in later years as you look back upon the past, how appropriate the words of the great novelist Thackeray, "Cultivate, kindly reader, those friendships of your youth; it is only in that generous time they are formed." How different the intimacy of other days is, and how much weaker the grasp of our own hand, after it has been shaken in twenty years' commerce with the world, and has squeezed and dropped a thousand equally careless palms. As you can seldom fashion your tongue to speak a new language after 30 years of age, so also the heart fails to make the same pictures that come with the early days. Yet man grows not old, but with a dual life ever enfolded, he passes from one stage of action to the other, the same lover, friend, comrade and guide. So should we remember them. Sometimes a plate at the table, oftentimes a bunch of blossoms which they will see and appreciate—young and old, sinner and saint. Give them place in thought and links in memory's chain, for the mourning time comes to one and all.

After the lessons we learn at school
We lie away to the homestead dear;
So when we pass from earth's stern rule
The mission of life shows bright and clear.

Patience, O soul, leave no task undone;
Work with a will from dawn to sun.
Then in the land across the sea,
Send back those words, O remember me.

ABBIE W. GOULD.

MAGAZINES RECEIVED.

Mind, The Century, Suggester and Thinker, Immortality, The Coming Light, The Temple, Suggestive Therapeutics, The New Time, The Cosmopolitan, Planets and People, Medical Liberty News, Self-Knowledge.

It is announced that Prof. E. W. Bemis, formerly of Vanderbilt university, will soon publish a collection of papers by American economists and specialists entitled "Municipal Monopolies."

"Immortality," a quarterly published by J. C. F. Grumbine, is among the late bidders for favor in the field of psychological research. The second number, for September, is devoted exclusively to clairvoyance, interesting papers on this important topic being contributed by Swami Vivekananda, Cora L. V. Richmond, Richard B. Gruelle, Geo. W. Walrond and W. J. Colville. Mr. Grumbine announces that the December number will be devoted to Reincarnation, the March number to Psychometry, and the June number to Inspiration, each number exhaustive on its particular subject. The magazine is well gotten up and tastefully arranged. Subscription price \$1 a year. Office of publication, 3960 Langley avenue, Chicago. The magazine will be clubbed with the Light of Truth at \$1.75 per annum.

"A CHIEL AMANG US TAKIN' NOTES."

E. W. Wallis, the eminent English trance speaker and editor, who is now in the United States, observes as follows in regard to the Spiritualist press and its support, in his weekly letter to his paper, The Two Worlds, Manchester, England:

"I have been astonished to find how few, comparatively, of those who call themselves Spiritualists over here, subscribe to or support the spiritual papers. There are three organs which are in front rank; they are all excellent on their several lines, and yet they meet but with scant assistance from the old-line Spiritualists. The Banner of Light, of Boston, the oldest Spiritualist paper in the world, has vastly improved under the able direction of Mr. Harrison D. Barrett, and gives the news of the movement as well as the philosophy from an able staff of contributors. The Light of Truth, published in Columbus, Ohio, is on somewhat different lines, yet is a splendid paper, bright and interesting and gives fine portraits of the mediums, workers and leading Spiritualists. It, too, has been improved considerably of late, and now that Willard J. Hull has the sole editorial charge, and as he is a clever and a thoughtful man and a racy and eloquent speaker, it should 'go' everywhere.

"In Chicago Mr. Francis publishes the Progressive Thinker, which is noted for its variety, go-aheadness, and outspoken methods. Hudson Tuttle answers questions through its columns, and its rationalistic tone should commend it to progressive thinkers everywhere; but it seems to me that these papers must draw their support from a large number of inquirers and people who are isolated, and find the visits of their paper almost their only source of information. If only every Spiritualist, who can afford to do so, would regard it as a duty to take at least one paper weekly (more where they can do so), their usefulness would be greatly enhanced."

SOME EVIDENCES OF PROGRESS IN JERSEY CITY.

And David danced before the Lord.—Samuel, vi., 14.

The virgins shall rejoice in the dance.—Jeremiah, xxxi., 13.

The daughters of Herodias danced before Herod.—Mark, vi., 22.

Dancing is innocent; these preachers are talking through their hats.—Rev. John L. Scudder.

So declared Rev. J. L. Scudder, a progressive parson of Jersey City, in answer to his critics on the dancing question. To dance or not to dance, that's the question, and thereby hangs a rub. "It is to dance," says three of the biggest churches, Dr. Scudder's among them. All told his parishioners number over 1,000, and the weekly attendance upon the religious teachings of himself and his assistant, the Rev. Sidney H. Coxe, sum up twice that total.

"Young people will dance," says the Rev. Mr. Scudder, "and I propose that my young people shall dance well. The Bible in twenty places justifies dancing, and I don't pretend to go beyond the Bible."

The Rev. Mr. Scudder is the living, moving spirit of the People's Palace, which was instituted on a modest scale after the suggestions embodied in Walter Besant's book, "All Sorts and Conditions of Men."

So the Rev. Mr. Scudder, collaborating with the Rev. Mr. Soddard, rector of St. John's Episcopal church, has established winter dancing classes.

There will be doleful sounds from the tombs of orthodoxy, but they will not disturb the saltatorial spirit of the People's Palace.

REMINISCENCES — MEDIUMS OF
FORTY YEARS AGO.

Lyman C. Howe.

In the city of Buffalo, 40 years ago, many remarkable things happened. Then Stephen Allro published the *Spiritual Age*, a vigorous advocate of Spiritualism, and Cora L. V. Scott, Thomas Gales Forster and Mrs. F. O. Hyzer illuminated the subject to large and intensely interested audiences, and the highest ideals and deepest philosophy were acceptable to all. But for the intellectual interpretation of phenomena thus afforded and the cosmopolitan bearings which the thinkers, writers and talkers gave to them, and the consistent relations they assumed in the religious and scientific exegesis of nature, the mere phenomenal displays would never have accomplished anything. The *Univercoelum* and *Spiritual Telegraph* led the way in dispensing the new thought, and giving a philosophical and religious significance to the movement, acceptable to thinking people everywhere.

The luminous writings of A. J. Davis were a staff and a beacon to many, and probably did more to shape the course of spiritual development during its first decade after the Hydesville discovery than any other influence. In those days phenomena were mostly confined to the sacred retreat of the home with unsophisticated children, and pure-minded, honest women, who sought no fame or emolument, but welcomed the angels as conditions permitted. A very few professional mediums gave their lives to the work and accomplished much. No platform tests were produced or expected. But the audiences were not only larger but of a higher mental type than are the Spiritual audiences today, that have become demoralized with sensationalism and wonder-worship. But phenomena were abundant, and varied, and seldom any symptoms of insincerity or desire to deceive. No medium's rings or test exchange bureau's were known then. Investigators were not so much in search of a gold mine or a successful lottery ticket to be selected by the spirit, as they were in quest of truth for its own sake and the great lessons this new revelation has for the world.

SARAH BROOKS.

Among phenomenal wonders in those days, sought for the sublime lessons and eternal values they presented, I remember the quiet, modest little girl woman whose gifts I witnessed in 1859-60 at the house of her father, with a few choice friends, who regarded the phenomena as the beginning of a scientific basis of immortality. All was sacred and sincere, not solemn, or sepulchral, but too real and valuable to admit of any trifling. Miss Brooks I think was not more than 4 feet and 8 inches tall. A heavy piano was turned with the keyboard to the wall. The cover to the keyboard was raised perhaps six inches, and supported by books laid under it. It was impossible for anyone to get between the keyboard and the wall, as the piano was placed tight against the wall. This little maid could not reach the keys from any position she could take, nor did it seem probable or possible that she could move the ponderous instrument from its place. After all was ready a circle was formed within about three feet of the piano, in which all, except the medium, sat with hands joined. She stood at the piano, laying her hands on the case on the opposite side from the keyboard. The room was made dark and after awhile the pianogave out echoes from the strings. These grew in power until they played exquisite music in a masterly style. Finally they gave us the shipwreck in a storm, and as the awful majesty

of the tempest roared, the ship creaking and wrenching as if the solid timbers were twisting into splinters, the shout of the wild winds screaming through the gloom, the fiery lightning flashing in our eyes and the pealing thunders crashing and rolling to the tune of the storm, we could hear that heavy piano crash upon the floor from end to end, as if lifted several feet and let fall and the scene was wild and inspiring.

Whenever there was a quiet I could sense the medium standing quietly in her place, as when we began. I was near to her, and could sense her atmosphere and hear her quiet respirations, soft as a summer zephyr. There was no reason to suspect any trick, nor was there any apparent chance for one, nor any inducement for deception. There was no money in it; nothing sought but knowledge of the truth. The family were reputable, the medium modest, reluctant and retiring. The phenomena were sublime, impressive and full of divine significance. The faithful mediums of 40 years ago should be remembered for what they have done. Their names should be inscribed on the roll of honor in imperishable characters. All that is late and new and true should be recognized at its value and remembered and honored in the history of the greatest of all movements that ever gave direction to the world's thought, in which are the hopes of ages fulfilled, and the destiny of man made plain and richly full of love's eternal fruition.

LYMAN C. HOWE.

A TALE OF TWO DAYS.

Ottawa, Sept. 6.—A novel ceremony was performed, yesterday, at the little village of Embron, down the line of the Ottawa and New York railway, when Archbishop Duhamel, surrounded by a large number of the clergy of the diocese, called down the benediction of heaven upon the head of the president of the Ottawa and New York railway, the road itself, the employes, and rolling stock. There were several thousand people present and a large picnic was held in the afternoon.

Cornwall, Ont., Sept. 6.—A terrible catastrophe occurred here today, when one of the piers of the Ottawa and New York railway bridge across the south channel of the St. Lawrence gave way without a moment's warning and the two spans which were just about completed tumbled into the river, which at this point is about 40 feet deep. About 100 men were at work on the spans at the time. The number killed and drowned is estimated at from 15 to 30.

About 20 wounded men who were rescued from the wreck have been taken to Cornwall, where their wounds are being dressed. A number of them will die.

EVIDENCES OF RETURNING PROSPERITY.

Business failures for the third quarter of 1898, as reported to Bradstreet's, were the smallest for at least six years past, but because of one very large failure in September the liabilities are larger than one year ago. For the nine months' period the total number of failures is 8,855, 10 per cent fewer than in 1897, and 21 per cent smaller than in 1896, though 19 per cent larger than in 1892. Liabilities involved aggregate of \$102,197,887, 13 per cent smaller than last year, 40 per cent smaller than in 1896, and 69 per cent smaller than in 1891, but 32 per cent larger than in 1892. The percentage of assets to liabilities reflects the return of normal conditions in a proportion one to the other, of 51 per cent, against 55 per cent a year ago, 58 per cent two years ago, and 70 per cent in 1893.

INGERSOLL ON SCHLATTER.

In speaking of the peculiarities of Schlatter, the New Mexico-Denver messiah, Robert G. Ingersoll claims that he (Schlatter) is insane, and endeavors to substantiate the truth of his assertion by also claiming that St. Paul was insane because he had a vision, and that Mahamed was of a like diseased condition mentally, because of his believing he had visited Paradise. Doubtless Swedenborg and others of this class of thinkers were also insane; and we wonder, if we may use Ingersoll's arguments as a basis for passing upon the insanity of a student, if Ingersoll himself has not been a good subject for a like verdict. For instance, while he stood entranced at his brother's grave, and delivered that eloquent oration, born not of the earth, but of inspiration direct from the spirit realm, to which he was then transported. No man gifted with material endowments alone could ever promulgate such grand thoughts, as seemed to emanate from the brain of Ingersoll at that last rite which man performs for his brother man.

No matter how much he may appropriate for self; no matter how he may give the credit to materiality; Ingersoll himself knows that he was transported beyond all earthly environments; that his soul, his own immortal self, was "caught up to heaven," and he was given a message, by spirit inspiration, which has gone forth into the world like the vision of St. Paul or of Mahamed, doing good wherever it found lodging in a human soul, and will continue to do good as long as received by those less inspired from the spirit world.

In the same article Ingersoll is quoted as saying, "most people love the marvelous," and "some are so imaginative that they are easily convinced," etc. Now what is it that people are so easily convinced about, if they are so imaginative? Would he have us understand that the healing of a sick person or a paralytic or a blind man was a purely imaginative affair? That a man may throw his crutches aside and walk upright, who had been compelled to use them for a lifetime? That eyes which had not seen the light of day for years could suddenly become of use, simply from imaginative impressions? Are men so simple that you, the great materialist, expect them to believe your simple assertion that "all are more or less insane" who follow a St. Paul or a Jesus? Are men endowed with brains, thus easily moved by every breeze that blows?

This would indeed be but a poor recompense to this great orator for all his life of study, and of practice, and of thought, which he has given to subjects of public concern, and which have, in some lines, at least, made him a leader of men. Ingersoll, you have not much to bank upon for future uses if you lead only because men are "so imaginative."

Why do people "love the marvelous" so well? Is it that they are all as children and seek the "marvelous" as children seek for toys or sport? Is it not rather that they are seeking for more light—more truth—that people are ready to listen to a Schlatter or an Ingersoll?

Is it not that their inborn faculties are seeking sources for development, tugging at the bonds which have bound them, lo these many years, striving to free the God spirit, manifest in man, imprisoned in depths of dark ignorance, and seeking emancipation from the meshes of the net of orthodoxy so thoroughly woven around them by creeds of superstition?

Yea! That is why people flock toward such as Martin Luther and Cal-

vin and Wesley, and later, as the light of truth beams upon them more brightly, they will gather to listen to Schlatter and to Ingersoll, not because they are so much seeking after the "marvelous;" not because they are "so imaginative that they are easily convinced;" not because they have "been touched by some insane tramp"; and not even because they crave a crumb from the table of Lazarus Ingersoll, do they folloy after the new ideas thus scattered broadcast; but rather because a generous and thoughtful public are willing to hear each man's story as he relates his own experiences, or practices, upon their mental or physical organizations; the difference in price of the experimenting being the measure of the difference between poverty and affluence.

The assertion of Ingersoll that St. Paul and Mahamed, or Joe Smith, or Schlatter or any other person publicly known is "insane" and that "those who believe in him are in a like condition," is a very weak argument, to emanate from such a source, and will tend to develop a new characteristic in this great orator. It will show to the public that one trait which has not before come to the surface—jealousy—for surely no other motive could actuate him to give vent to expressions of contempt like these, no other reasons could be assigned for such a break as is contained in the article referred to.

Every anathema thus hurled at others can only act as a boomerang to strike back with deadly force, for every argument—so-called—in that article, can be used equally as effective against this greatest agnostic of the generation.

The Rev. M. A. K. of Liverpool, England, commenting upon these remarks of Ingersoll, is quoted as saying: "I do not believe there is anything supernatural in these faith cures. I believe that there is some natural law based upon the power of life;" if we were only at a point wherer we could comprehend and explain it. "That the cures are imaginative is a point upon which I take issue with Mr. Ingersoll."

Oh, yes. "If we could only comprehend" this law of life, then would there be nothing marvelous, nothing miraculous, nothing supernatural.

All would be, all is, natural, only we are not "at a point where we can comprehend," and thus are we at the mercy of smooth-tongued orators, if we dare to express, by word or act, that we are striving for the light. The power of healing is as old as tradition, and because some are practicing with these God-given talents there is no reason for doubting the sanity of the healer or of the healed.

Let us have more light! Let us listen to our thinkers, and our students. Test the spirit. Weigh all we receive, that it may be found "not wanting," whether from the hand of a healer, or the tongue of the talented. Seek higher realms of thought, and may our light shine brightly before men.

PROF. W. W. WOODFORD.
Kansas City, Mo.

REDUCTION IN HYMN BOOKS.

We are now selling *The Spiritualists' Hymnal No. 2* at two dollars per dozen, postage twenty-five cents, to societies. This is an excellent work with original words and original music. Send in your orders.

If you want a fine book for your library table get a copy of Giles B. Stebbins' "Poems of the Life Beyond and Within," or "Man and the Microcosm."

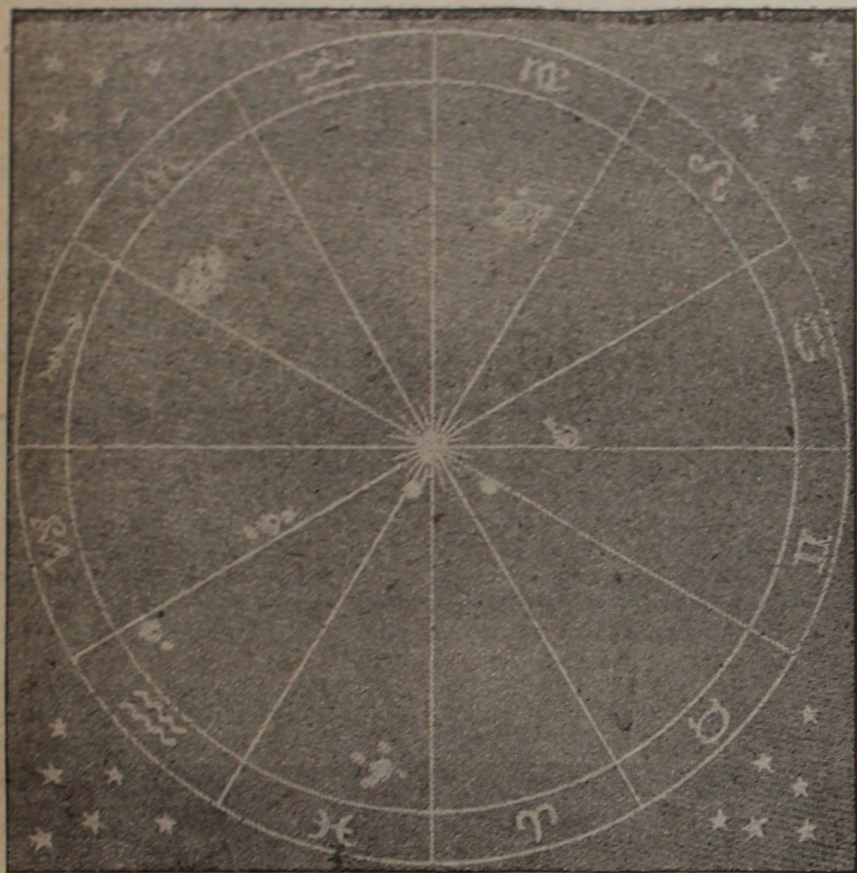
Our readers can inform themselves very much by reading the Bowles Pamphlets and the Faraday Pamphlets.

Department of Astrology

AN ASTROLOGICAL VIEW OF THE EMPRESS OF AUSTRIA AND HER ASSASSIN.

We present to our readers, says Planets and People, the horoscope of the late Austrian tragedy—the assassination of the empress. The first figure shows the nature and trend of the

or the end of the cycle. Another point is the position of Mars, which was the place of Venus in her figure and opposition to Saturn and the moon. We may add that Mercury had just made the square of the earth's position and also Mars, all of which aspects are antagonistic and critical in nature. So many coming together would naturally bring



THE EMPRESS.

life of the empress. It will be seen that she is a Mars character purely, with her ruling planet in the position of political prestige and power in a most powerful aspect.

Note some of the contaminating positions and aspects: Venus in opposition to Saturn; Mercury and Uranus in opposition to Jupiter; Neptune in square to Venus and Saturn; the earth at the critical point of its cycle; the moon and Saturn in Scorpio, and the afore-mentioned Mercury and Uranus, indicative of sudden culminations, both in the sign of destruction.

Position and power, as shown by Mars alone, is, we may reasonably state, the only real strength and favorable feature of her figure of birth. This could not be better, however, hence the long period of her reign as the leading lady of rank in the land of her birth.

With the very great afflictions shown it is not to be wondered at that the royal household has been torn up and split up for some time. The combination of Mercury and Uranus shows the suddenness of final dissolution, while the planet Mars indicates the method. Venus and Saturn show the sudden changes which come to her in the feelings of those with whom she comes in contact. Her nature was one to stir and inspire the combative and destructive element in others, hence the danger of attack or turning against her, as shown by Venus and Saturn.

On the day of the assassination the earth was at the danger point in her figure, and Venus, the afflicted one, in conjunction with her ruling star Mars, while the moon, the sudden and quick mover, made the point of culmination,

a culmination of some kind, and as the general health of the empress was good, the end had to come in some sudden and unexpected way.

THE ASSASSIN.

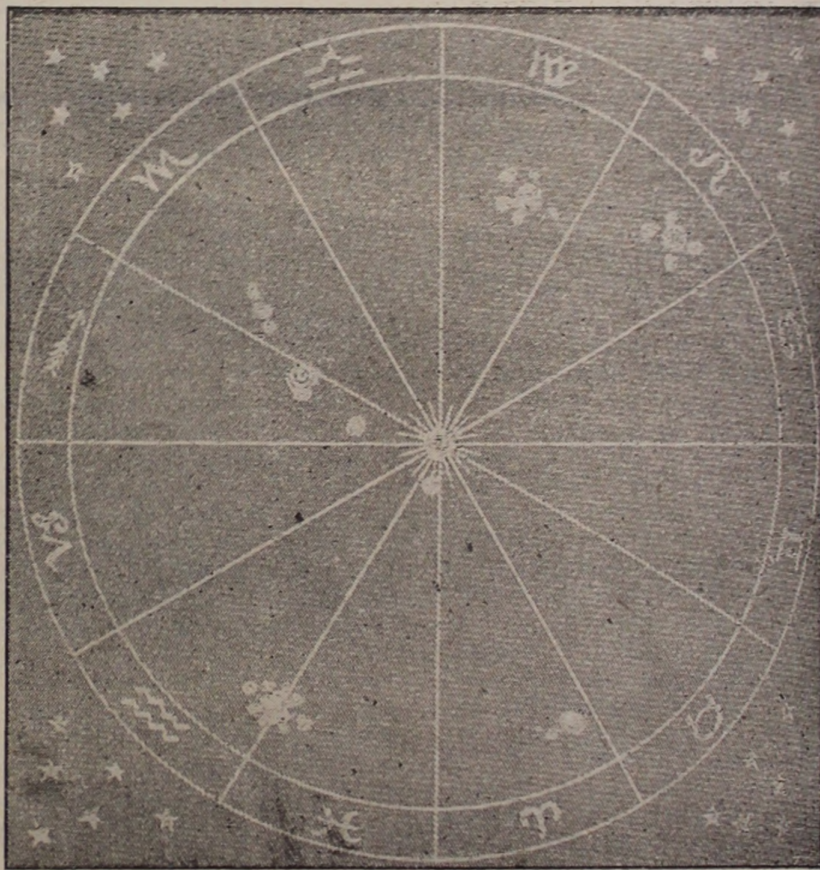
We will now turn to the figure of the assassin: Venus was his ruling planet, severely afflicted by Saturn, Mercury and Jupiter, said affliction extending to the earth as well, with Saturn on the verge of the death sign in which Mercury is placed. His heart under the nervous strain of Uranus, afflicted by Mars, makes the assassin a dangerous one to enthrone upon any subject. The moon as well is polarized to the sign of destruction; the yielding tendency of Venus urging him toward that line of action. With Venus thus afflicted and in unfavorable relation to the Earth, he became an anarchist because his feelings were wrought up to a high pitch at all times by these counter currents, and he thus became a subject of the gang—a tool, as it were, easily influenced to perpetrate whatever might be suggested. Venus, therefore, is at the bottom of this evil deed. It made the other forces more potential by yielding the subject to them. The relation of Mercury and Neptune met at the brain center on the fatal day, in a bad aspect to the queen's place of birth. Saturn and Uranus both at the points of Earth and Venus, with the Earth in square to them in the sign of destruction all show an evil trend, a designing, secret scheming and cowardly behavior on the part of him who thus became a destroyer under the striking square of Saturn's potent aspect from the place of Venus. His neck is badly afflicted and the

hangman's knot will fit its irritated ligaments and thus remove one of the many evil-born in God's household, whose only affliction is the many and varied lines of force which nature caught him in, in the endless human chain of cause and effect as exemplified by the divine plan and the ignorance of the race.

THE PHILOSOPHY OF LIFE.

It is only by understanding life that we can make the most of it. To understand it rightly we must know our relations to the rest of the universe; for it is only by knowing this that we can know how to make the most of it. Much as we pride ourselves on our knowledge, it is not too much to say that as yet human beings have developed no science of life. Yes, I do not believe it is untrue to say that there is no science of any department of life. It has not reached the stage of general consent among students who have tried to understand it as to what is true political conditions, true religious conditions, true social conditions, true sex conditions, true economic conditions or true health conditions. The most noble and thoughtful men and women have been delving in all these problems for a long time without being able to produce a standard of general agreement on any of these things. There is mental chaos among the wise, and what shall we say of the masses? There are reformers everywhere; there have always been reformers in every part of the world. These are the fruit of the philanthropic spirit that has animated the best of human beings in

they know better how to make allowance for human failings they are less revengeful, and I do not know of one who has long been a Spiritualist who believes in capital punishment. Spiritualists all agree that happiness is the prime end to be sought for, not as a future boon, but now and here. But they vary as to their tastes, and therefore they differ as to method; for there is no use in denying that all try to be happy through self-gratification. Those who enjoy laying up property try to accumulate, and those who care little or nothing for accumulation spend as they go along. Each is obeying an impulse to be happy, one as much as the other. One calls the other a miser, and he retorts by calling the other a spendthrift. The one thinks he sees misery in reckless spending and going in debt; the other believes if no one tried to hoard there would always be enough for all, and that it is those who save and acquire property that make all the trouble. There are plenty of philanthropic persons in possession of the saving disposition, and there are plenty who believe the savers are public enemies; and it is evident that those who look at economics from such radically different standpoints will not work together as to method. It is also evident to me that all philanthropists must work together towards a given end before destitution and want can be eliminated. Now economics is as much under the control of natural law as any other department of human life; and we must learn this law and obey it, both as individuals and communities, or we shall surely continue to suffer the con-



THE ASSASSIN.

all ages of the world. It is an inherent, spontaneous human attribute, to manifest in all religions and in people of no religion. Wherever this spirit becomes dominant in an individual it must necessarily manifest itself in kind words and good deeds; for the increased happiness of sentient beings, both human and animal. It is the spontaneous outflow of an inherent senses in some degree, but is particularly noticed when it becomes the leading emotion. It is a misnomer to call it a Christian attribute, for it is no more Christian than Pagan. Spiritualists average to be more humane than orthodox Christians, simply because they have a better abstract idea of what life means and is. Because

sequences. If economics were reduced to an accepted science there would be no difficulty in making every lover of his kind work in harmony together for the cure of bad economic conditions; but as it is now, there are many cures prescribed. There are those infected with the single tax theory; there are the Socialists, who believe in the public ownership and management of nearly every industry; there are those who believe in a protective tariff; there are those who believe it is an enormous evil; there are those who believe the free coinage of silver is a panacea for economic ills, and there are those who think the issue of a large quantity of irredeemable paper currency is the one thing need-

ful. I do not know how many more schools of doctors there are, but we must give them all credit for being honest, and that means that they are nearly all ignorant. They are not fools; for there are men of decided intelligence who are wedded to each of these notions; but it is a proof conclusive that there has been no economic science developed and put before the world in an authoritative way. Great as is the necessity for this, I do not see how it is to be accomplished in the near future. I have my ideas, and others have theirs; I can state my ideas and argue for them, as others can for theirs; I think I see impracticability in their theories; doubtless they will think they see foolishness and perhaps cruelty in mine. I rejoice that in this age of the world thought is comparatively untrammelled and that the world, although groping in the dark, will experiment and gain knowledge through experience. In entering upon the discussion of this matter three questions confront me: What is desirable? What is possible? What is the best method of procedure? We can say that we desire that every one should receive exact justice. But every one will agree with us so far. If we go further, we shall learn that there is a great variety of opinion as to what justice is. A and B are neighbors of middle age, and they had equal opportunities all through life. A has been industrious, prudent, and economical. He has acquired property and he and his family are in absolute financial comfort. B has been dissolute and reckless. He has not been steady at his work, he has done some drinking, has squandered his money, and like a good Christian has taken no thought for the morrow. He has been reckless in family matters, and as a consequence has filled his house with children. They are living in squalor, and often in absolute want. Have they both received their just dues? In other words, is it just that we should reap what we sow? Differences are not all brought about in this way, you will say. True, but in this country the most of pinching poverty comes over this road, and when we are talking justice this phase of the question should not be overlooked.

We can say that "all men are born free and equal, and endowed by their Creator with certain inalienable rights, and among these rights are life, liberty and the pursuit of happiness," and this sounds well; but the trouble with it is that it is not true. People are born very unequal, and they frequently alienate their right to liberty and to all the happiness that liberty can secure. And we treat them frequently as if they had alienated their right to life. Let us start right and we shall be more likely to come to a correct conclusion. It would be nearer the truth to say that all are born with equal rights, but that a person may alienate any or all the rights that he was born with. Even this statement will not bear a close and critical scrutiny. It is impossible that any one should be born with any more mental and moral power than they inherit, or any more physical stamina; and people are very unequal in these. Right can not cover impossibilities. Black babies had no right to have been born white, and boys have no right to have been born girls. I do not wish to be understood that there is a birth inequality between the sexes, but there is an inequality between ability and intelligence. Children are not born with equal educational rights. No child is born with better educational rights than their parents and the community in which they live are able to give them. No child is born with a right to liberty. It is a right gained after birth through development. It belongs to their parents and guardians

to control them largely for their own good. Even after maturity individuals have no right to pursue happiness in a way to jeopardize the safety of their fellows, and we know that many like to pursue happiness in that way. These are simply illustrations of facts that have a wide and modifying effect over human rights, that reformers ought to recognize, but most frequently do not.

SAMUEL BLODGETT.

LYNCHING.

During the last few weeks there has been an unusually large number of lynchings of negroes in the south. Almost every day cases are reported. Nearly all the offenses for which this swift punishment is inflicted are outrages on white women and girls.

The crime is of such character that we can have no pity for the victim of popular wrath and vengeance, for a man who commits the crime does not deserve to live and it is better for womankind and for the world that he is dead.

At the same time these lynchings are to be regretted and condemned and it ought to be possible to arrest and punish the men who take part in them. Punishment for crime should be by legal methods after trial, conviction and sentence such as the law prescribes. Every man charged with an offense against person or property is entitled to a trial before a jury or by a legally constituted court. Citizens who, disregarding this right, take the law into their own hands and execute the criminal in their own way, weaken respect for all law, impair the social fabric, lower the moral tone and thereby increase crime instead of preventing it.

Our courts and legal processes are the outgrowth of many centuries of experience in dealing with crime and criminals. They represent the highest civilization and the world's best thought and spirit as well as the best way to preserve social order with the least possible injustice. Slaying an offender by a mob, without a legal trial, is the barbarous method, which in civilized countries ought to be unknown.

There are times and places where vigilance committees such as were organized in the frontier communities years ago have some justification. Where the rough and vicious element is large, where the courts are corrupt, and the machinery of the local government is controlled by gamblers, thieves and murderers, or by their allies and abettors, the conditions have become such as to render the usual procedure ineffective, and harsh and heroic measures are necessary.

This is especially true of communities remote from the head of the general government and where outside aid can not be invoked. For the time being society has relapsed. The spirit of the law has gone and only the forms remain. In such a condition the just and right-minded men may unite to preserve order, to make life and property more secure, and to lay the basis of regular local government. This was done in San Francisco and other cities of California during the gold excitement, in Cheyenne, Denver, Leadville and numerous other cities to which were attracted many rough characters, and where crime was rampant and life insecure.

There are no such conditions as these to justify the lynchings in the south. There is no danger that prejudiced or bribed juries will acquit or that governors will pardon negroes who have committed assaults on women. If caught they are sure to be convicted and sentenced.

Why not then let the law take its course? Why seize the wretches and

put an end to them in violation of law when they can be punished according to law? But the people are so indignant, it is said. An intelligent, self-respecting and self-governing people ought to control their feelings even when a great crime has been committed sufficiently to make them law-abiding and to give the criminal an opportunity to be tried under the laws of the state.

It was the evils growing out of the killing of offenders by individuals and mobs which led to the institution of laws and courts and the appointment of officers to execute the laws. They were found necessary to guard the innocent, those wrongly charged with crime, as well as to secure the punishment of all criminals who could be detected and proven guilty.

One object of the law and trial for crime according to legal forms is to encourage, during the excitement following flagrant crime, the restraint of indignation, the self-control and deliberation of procedure which are necessary to insure to the accused full opportunity to acquit himself if he can, and the state time and authority to gather and present all the facts in the case.

The law against assaults upon women should be severe and should be rigidly enforced, but the laws which are violated in lynching negroes should also be enforced. There ought to be an element in every community in this country strong enough to protest effectively against this lynching practice and to insist upon giving every man accused of crime a chance to be tried legally and upon the punishment of criminals by the constituted authorities and not by excited and enraged mobs.

B. F. UNDERWOOD.

HOW RESIDENCE IN CHINA EFFECTS FOREIGNERS.

The regular practice of the Chinese has been for centuries to conquer their conquerors, not by force of arms, but by gentle persistence in their own course. Who does not know charming women, who accept all masculine counsels or commands with sweet smiles and ready acceptance in words, yet never budge from their own line of conduct one iota? It is something after this feminine fashion that the Chinese have tamed the Manchus, even as long years ago they tamed the Mongols. Nay! have they not after this same fashion tamed the barbarians from the west? Shanghai is still nominally an English settlement. By no force of arms are the Chinese recapturing it. Foreigners having cleaned it, and built houses and made roads and introduced carriages and laid on water and electric light, the Chinese are steadily and calmly pushing the foreigners off into the outskirts by themselves, and crowding the roads, hiring the carriages, filling the houses, and enjoying the water and light, which they would never lay on to one of their own cities—if let alone—but which they yet are capable of enjoying when they find them ready to their hand.

Russia is now making a dangerous experiment. She is undertaking to

build railway lines protected by her soldiery. She is going to officer and drill the troops of Shansi. All this means the residence for many years of many Russians in China. Russians not always of the highest class, too. And Russians are not of quite another race from the Chinese, like the Anglo-Saxon. They are after all of the same stock originally, with many points of resemblance at first starting. Is it not possible that by residence in China they may be rather indoctrinated with Chinese ways and methods of thought?

The French have but a short time ago acquired Tonquin, yet already so many of them are said to have taken to opium smoking, as to have introduced opium smoking resorts into Paris for the convenience of French officers. What will happen in another century, if this be true already, one hesitates even to imagine. Now appear the Russians on the scene, men of fine physique, but already with an insufficiently developed power of self-restraint, as is shown by the regime they themselves think it necessary to impose upon their nation with regard to sexual vice, and also after a less revolting fashion by the wild scenes of drunkenness to which so many of us have been witness. Expose men of this character to the enervating climate of China and to that insidious sapping of the moral nature of which we all who live among Chinese are probably more or less sadly conscious in our own natures, and are not the results likely to be the same as those so often already recorded in history? China is not likely nowadays to encounter a conqueror more dominating than Genghis. But so completely was the old Mongol spirit extinguished in that branch of his family that established itself in China, either owing to climatic influences or to contact with the Chinese, that just when Timour was about to begin in western Asia his course of brilliant triumphs, his relations, established on the throne of China, vacated it without a struggle. Yet Timour was a descendant only in the sixth degree from Genghis himself, the conqueror of a very different China from that which Englishmen know now.


We must never forget that just as England has disarmed the Indians, so the Manchu dynasty disarmed the Chinese, and the result probably in both cases has been effeminate and contempt as well as dislike for the forbidden weapons. It is very hard to say how our characters alter by prolonged residence in China. We see it rather in one another than by self-consciousness. It will be only what we may expect if the Russian soldiers sent to guard Russian railways through China, and the Russian officers sent to drill Chinese soldiery, after a few years, become almost more Chinese than the Chinese, their own discipline undermined by the very men they were sent to discipline. —Shanghai Celestial Empire.

TRACT NO. 2.

Rev. M. F. Ham's sermon on Spiritualism and testimony of Rev. Dr. Dyer on Brooklyn on Mediumship.

Price, per 100, \$1.50; 50, \$1.00; 25, 75¢; single, 5 cents. For sale at this office.

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Light of Truth

IS ISSUED EVERY SATURDAY BY

The Light of Truth Publishing Co

305 & 307 North Front St., Columbus, Ohio.

WILLARD J. HULL, - - - EDITOR.

VOL. XXIII, OCT. 29, 1898. NO. 18.

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Advertising department, Frank E. Morrison, Manager, 500 Temple Court, New York City, Boyce Bldg., Chicago, Ills.

WHO ARE SPIRITUALISTS?

The mere belief in the phenomena of Spiritualism has nothing spiritual about it. Although such belief makes a Spiritualist in the technical sense of the term, it is as far from making one a Spiritualist in the spiritual sense of the term as the Pleiades are from a pick handle. A man may buy hogs and wheat on the tips given him by spirits and get rich and call himself a Spiritualist, but while he is rich in dollars he is a pauper in spirit if to this base use is all he has put his knowledge of spirit communion.

The Spiritualist is he who uses psychical phenomena in their true import, as leverages to a higher and more humane state of being or mind. Phenomena are the raps which the spirit world originally intended should wake the intellectual, spiritual and lovable qualities and aspirations of the human life principle. When a rap sounds upon one's outer door he goes to the door to see who is there, and if the guest be presentable he is invited into the house and his message or discourse or business listened to and acted upon. But what would be thought of a man who, upon hearing a rap at his door should open it and gape at his visitor and slam the door to? This is precisely the attitude of thousands of people toward these phenomena. Where one seeks to learn their mission and what they portend, how far and in what manner they bear upon his own inherent soul powers, ninety-nine merely look upon them as they would and do upon vaudeville shows and in obedience to an appetite similar to that which the vaudeville satiates. Thus it is that Spiritualism has become a nausea to thousands of intelligent, truth-loving people everywhere. The message of the spirit world is fast becoming a mere jockey fanfare. Societies pander to it while mediums and speakers haggle over it. Spiritualism is none of this. "God save us from our friends!" may well be the slogan of those who decry this perverse and decaying system.

'Tis true that Spiritualism is nothing without phenomena. All theories, disquisitions, speculations, teachings, incident upon the philosophy of Spiritualism spring from a foundation of sensuous phenomena. We say to the world, here is the demonstration of immortality; come and see, hear, taste, smell and feel.

But while this is true we should at least attend to the superstructure after we know the foundation is all right. We do know that. We all agree on that. Then why expend our forces in the peeps and mutters? Why not build? Why not ascertain the significance of these phenomena? Who are Spiritualists?

A GLANCE BACKWARD.

It is now six years since the Light of Truth was merged into its present style and title from The Better Way. Since that time this paper has been a factor of prime importance to the movement called Spiritualism. Recognizing that no betterment attending the onward march of civilization is inimical to the economy of Spiritualism this journal has stood valiantly and in the vanguard among its contemporaries on all reforms of whatsoever name, faith or purpose. Five years ago, when the agitation for good roads was beginning, this paper was the first of its kind to endorse and advocate the agitation. The present status of that movement clearly justifies its course, for everywhere the people are awakening to its importance and expending tens of thousands of dollars annually in these improvements.

When a national organization of Spiritualists was broached the Light of Truth stepped into the arena and was the first paper of any note in the field to agitate and bring about the organization.

When the pestiferous fraud question began again to obtrude itself and Spiritualism was in danger of being swamped by these vermin, the Light of Truth was the first since the lamentable death of John C. Bundy that dared to attack this curse of the movement and show it up in its true light. It has been ably seconded by every Spiritualist journal of repute until today that stench in the nostrils of Spiritualism is in a fair way of being cleaned out.

The Light of Truth stood out for the abolition of the senseless, wasteful itinerant system among the speakers, with the result that the leading societies now have a settled or partially settled pastorate or speakership. This paper is an opponent of the prevailing commercial system of mediumship. It is the first and the only paper thus far that has attacked the system intelligently.

There is no brag about all this. It is a simple statement of facts going to show where the Light of Truth has stood and stands now. We contend that there can be no heaven hereafter so long as hell prevails on earth. We say that the first requisite of a home of bliss and happiness after death is a home of bliss and happiness here and now. Earth feeds the spirit world as much as the spirit world feeds the earth, and if Spiritualists are ever going to count anything anywhere, in any world, they must begin by counting something now, and here. One world at a time is enough for any man who intelligently looks over his stock in trade, and the best Spiritualist is he who makes the best of this life.

Hence the Light of Truth, voicing these divine principles, can not support nor countenance the prevailing social, industrial and political systems under which we exist. These are antipodal to the gospel of humanity and a libel on the nature of God and man.

This journal in the future, as in the past, will utter no uncertain sound when it speaks on the abnormalities of the social grind, and it asks all who believe likewise to come over and help it.

TO PRESIDENTS AND SECRETARIES.

The Light of Truth is desirous of printing the pictures and brief sketches of presidents and secretaries of the various Spiritualist societies throughout the country. Will such officers kindly forward their photographs to this office for that purpose, together with data of their lives, etc.?

Look at our book list.

NOTES AND COMMENTS.

Wilford Woodruff, president of the Mormon church, now deceased, made a deliverance a year ago which was little noticed at the time, but which has a large application to present Utah affairs. He said: "The day has come when the mouths of Wilford Woodruff, George Q. Cannon, Joseph F. Smith and the twelve apostles should not be closed. God Almighty requires you to unite in your temple work and unite in your politics. You should unite to elect your city council and also your state officials. You must put aside your Democracy and Republicanism, and, as Latter-Day Saints, unite, and you will not be taxed to death."

Inasmuch as the Mormons are charged with having gained control of all political parties in the state, it may be inferred that "God Almighty requires" has been construed as a command from Woodruff and has been obeyed accordingly.

* * *

A young man of high and pleasing aspirations writes to know what in our opinion would be the most requisite study to pursue in order to fit his mind for the duties of publisher and editor. He desires most of all to enter the Spiritualist field of journalism.

There is a large sympathy goes out to this youth and we don't know of any better training along the lines indicated by him than a thorough mastery of the findings of the war investigating commission now in session. If he can keep his thinking apparatus in fair working order in this pursuit he can after that do most anything, even to running a Spiritualist paper.

* * *

An exchange notes that a leading pastor in an Ohio town has induced many of the women in his congregation to remove their hats in church. Will the Columbus clergy, including the Spiritualist church, take a hint from this? We don't know who the Ohio pastor alluded to as having done so much for the comfort of his masculine hearers is, but we do know that sitting behind a towering pile of millinery in a church is more of a curse than a prayer producer. The reason and propriety of removing hats in churches are surely as great as in theatres.

* * *

The general convention of the Episcopal church, in session at Washington last week, took up the divorce question and a large and strong party went over to Romanism on it, arguing that the Catholic view of marriage is correct and that the Episcopal church ought to adopt it. This means, if it goes through, that an Episcopal clergyman will be prohibited from marrying parties who have been divorced, assuming, of course, that marriage is a sacred sacrament of the church which, once entered into, can not be dissolved by man.

There need be no great alarm that such proceeding will work anywhere outside the Romish-Episcopal combine.

The civil law and not the church law controls the marriage status in this country, and this is backed by an enormous public sentiment. We can not see what good any church can work for public morals by taking the stand that divorce can not be granted. Even the most exclusive society admits and countenances persons who have been divorced for any reason allowed by civil law. At least a tacit acknowledgment is given that the most serious mistakes of life are made by the marriage bonds, and nobody except the ultra-religionist—who must by the very fact of his religious bias be opposed to the civil law and public sentiment—objects to the civil

annulment of the bonds for proper reasons. It is granted that the privilege of divorce is frequently abused. The only question, so far as we can see, arises in the preponderance of evil in such instances over the evil of compelling unmated, uncongenial, quarreling and fighting men and women to live together because their church forbids divorce. This question is easily settled, we think, by a casual view of the crimes against public peace and welfare, committed by and under these adverse social conditions.

* * *

Rev. Dr. Benjamin De Costa of New York, having publicly stated that 50,000,000 people in the United States are indifferent or hostile to the churches, Colonel Ingersoll comments as follows, as the New York Journal quotes him: "I suppose Dr. De Costa says what he believes to be true. I do not pretend to know how many sensible people there are in the United States. Dr. De Costa puts the number at 50,000,000. That is a great compliment to the intelligence of the American people. Let us hope that the doctor is right."

* * *

In conversation with a gentleman who frequently has dealings and conferences with leading men of Wall street and vicinity, some of the undertow of the flood in which millions of men are involved was brought out. The common usages of moral obligation as between man and man, we learn, are to be seen in the breach rather than in the observance. For instance, the common expression is, when men separate in the morning and go to their several places of business: "Well, here goes to do somebody, who the victim will be I don't know." And before night the probability is that somebody has been duly "done." The whole miserable system is a sort of brigandage legally enforced. What men do in Wall street would cost them their lives were they in the fastnesses of the Italian Alps and operated as brigands and happened to be caught. There is no respect for each other. Every man is looking for the weak spot in his fellow. Each does the other instead of doing for the other, a distinction unknown in the moral code of the street.

HON. THOMAS M. LOCKE.

Philadelphia Spiritualists in particular and hosts of other people in general will recognize the portrait on first page of Light of Truth this week.

Mr. Locke has for many years been a prominent figure in Philadelphia, New Jersey and eastern Pennsylvania public affairs. He was a member of the New Jersey legislature, and formerly city commissioner of Philadelphia and connected with the board of charities and school directors. He is president of the Odd Fellows' Temple of Philadelphia and also of the Odd Fellows' Cemetery company of Philadelphia, and is active in the Masonic order. Mr. Locke has been an ardent and devoted Spiritualist for thirty-five years, and is at present the president of the Philadelphia Spiritualist society, one of the leading Spiritualist organizations of Pennsylvania. He is possessed of a rare and happy temperament, is a true friend and upright citizen, an honest man, and an ornament to the Spiritualist cause.

TO OUR LADY READERS.

This paper is not intended to be tacked up back of the wash sink as a splasher. It also looks out of place pasted on the wall back of your kitchen stove.

Willie—"Are these pictures of Esquimos?" Papa—"No, my son; those are football players."

A C

An unusual manner of things of life serves who do big newspaper treatment to discourse of Crookes before at Bristol re Prof. Crookes subject of It was not importance, to the gran in the discu verities whi eternal well est status o papers thro lowing som like a flock extensively about whea far as we l has writte real speech

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Tris cents.

A CHARACTERISTIC.

An unusually striking illustration of the manner in which the important things of life are regarded by the serfs who do the editorial work on the big newspapers is afforded by the treatment they accord the remarkable discourse of President Sir William Crookes before the British association at Bristol recently. The beginning of Prof. Crookes' address dealt on the subject of the world's wheat supply. It was not regarded by him as of vital importance, nor was it even the key to the grander theme which followed in the discussion of his views on those verities which have to do with man's eternal welfare and surely of his highest status on earth, and yet the newspapers throughout the country, following some metropolitan bellwether like a flock of sheep, have commented extensively on Prof. Crookes' remarks about wheat, but not one of them, so far as we have been able to observe, has written a line of comment on the real speech.

It all shows the wallowing slough in which snobocracy parades and offends the olfactories of the world's thinkers. Such men as Dan Croker, Matt Quay, "Fingy" Connors, who owns the two leading newspapers of Buffalo, N. Y., a big vulgar elevator boss himself, these are types of the men who mould editorial opinion. They own the press and control the news. A disquisition on hogs, political bullyrag or the way the four hundred eat soup is always to be found in the average newspaper, but a commentary on the fundamental principles of the higher civilization, scarcely ever. We speak of the press in general. It is a well known and highly appreciated fact among Spiritualists that here and there is to be found a newspaper owner and editor with a vertebra that stiffens up on something besides the slush of a gormandizing commercialism and who writes fairly and squarely about Spiritualism. It is these brilliant exceptions which make the rule all the more conspicuous.

ABOLISH GRAND JURIES.

There is something seriously out of joint in a penal system which permits a murder suspect like Mrs. Anna George to lay in the Canton, O., jail two months and a half at least, and perhaps more, awaiting action of a grand jury. Certainly this is not within the purview of the magna charta upon which the bill of rights framed by the pioneers and statesmen of this republic was predicated. Whether this woman is guilty or not guilty of the crime she is charged with a fair and quick trial is her right under the constitution, and every day of her incarceration under the circumstances in which she is imprisoned is a direct abrogation of and insult to the constitution. What though the humdrum grand jury indict her? And what though it fails to do so? In either event she will have suffered imprisonment and that, too, of the most horrible nature, being as it is an intense uncertainty which in no way nor for any reason ought to be put upon her. If she is guilty the community is justly entitled to know it as quickly as the law's machinery can be made to grind out the verdict. If she is innocent she is entitled to that vindication at the hands of her peers instantaneously. From any view we may take of this case there is no justification in it. It is for this reason that we say, abolish grand jury inquisitions. They amount to nothing that can not and is not brought out on a fair trial, that kind of a trial every accused person is entitled to before a trial jury.

Trial subscribers three months, 25 cents.

THE NEW THEORY OF TYPHOID PROPAGATION.

Quite the latest and certainly the most startling theory to account for typhoid fever propagation, especially in districts isolated and distant from each other, is the common house and field fly. The fly is a scavenger, as is well known, and in casting about in the study of epidemics of typhoid fever in the military camps during the past summer the fly has assumed a new role and has come into prominence as a carrier of the typhoid bacilli from one locality to another. One prominent physician, Dr. M. A. Veeder, went to work experimenting on this supposition and proved that flies readily devoured the microbes in human excretory matter and discharged the same in their own feces, also carrying them on their feet and proboscis, thus infecting every article of food and drink with which they may come in contact. Microscopical examinations up to three thousand diameters have been made of these bacilli and they have been pronounced the genuine typhoid type. The fly has for some time been charged with propagating cholera and yellow fever, but not until the enormous influx of typhoid in the army has attention been turned to this corner of the insect world for explanation. Obviously the remedy for the propagation as well as the disease lies in sanitation. The camps, for the most part, were wretchedly deficient in this respect and the marvel is that more victims than were accounted for did not succumb. It is well known that flies do not infest clean places, nor where the air is plentiful and pure. They are natural scavengers and are plentiful in direct proportion to the filth and general unwholesomeness of the community where they are found.

A MATTER OF FUNGI.

The man or woman who scoffs at Spiritualism today is an intellectual wart, a fungus growth on the hand of the angel of progress. Fifty years of battle with the swamp slime of human thought have not been sufficient to slough off these fungi, but the twentieth century will show a clean hand and it will be found pointing upward and onward. The cause of the spirit world is a precious cause and it will not be balked by the intrigues of that world or this. The scales are still poised and the weighing goes on.

LOOK OUT FOR THESE "PROFS."

"Prof." De Mills in Xenia and "Karma" and "Sir Francis Ormaund" in Columbus form the latest trio of fakirs in central Ohio. All of them advertise extensively to do all manner of things from "love pills" to showing how newspapers like the New York Sun can be made to tell the truth, and they all thrive more or less on the credulity of the Biddies, the coons and the spiritistic "test" hunters. DeMills advertises himself "a Spiritualist." This is the latest dodge of these vermin.

IT'S DOCTOR M'KINLEY.

In the matter of titles it's a long way from a war major to a LL. D., but Mr. McKinley got there last week when the Chicago university assisted by Archbishop Ireland formally decorated the president with the title of Doctor of Laws.

Mr. Editor—I am a young gurl that wants to improve my capassie to use words i feel the inspiration and my friens says I would maik a speaker. What book would you sugest for me to study to get words to express my thoughts.

Try Webster's unabridged dictionary.

SHORT STOPS.

We mail you this paper \$1 a year.

Sample copies of the Light of Truth mailed on request to any part of the United States and Canada.

Do you know the man with the long face and the cemetery gait? Send him your Light of Truth and let him wake up.

Whoever would be jostled into new channels of thought will find this paper full of interest, and often of delight.

Hull House settlement in Chicago is about to erect a \$12,000 building to be used as a theater, concert and lecture hall.

An obituary notice says: "It is believed he died without an enemy in the world." It is safe to say he had few friends.

The "ifs," "ands" and "buts" of the Spanish-American peace commission are strikingly in evidence these days. Happily they fly mostly from the Spanish contingent.

May not the German emperor's trip to Palestine mean that he proposes to become a rival of the Roman and Russian pontiffs? "Pope William of Protestantism" would sound well in a pair of ears attuned to the symphonies of flattery and adulation.

M. Bitters and Son of Rochester, Ind., put out a quarter-century number of the Rochester Daily Republican last week. The paper has been in their hands 25 years. Mr. Bitters and son are both Spiritualists and workers as well, for the best interests of the cause.

Here is a Vienna, Austria, dispatch: "The Dutch pianist Siveking, who was arrested at Ischl, Upper Austria, about six weeks ago, for neglecting to salute a priest who was carrying a viaticum through the streets, has been sentenced to three days' imprisonment for the offense."

Years ago Col. O. A. Payne was cured of a long and dangerous illness by a physician who was deeply interested in the medical department of the New York university. Recently Col. Payne has given \$1,500,000 for the endowment of a medical school at Cornell university.

One church organ, The Advance, (Cong.) gives out as the result of estimates that there are 11,000,000 of children, not including infants, in the United States who are not in any Sunday school. "Must be something the matter," as the old man said when his blind and aged horse laid down to die.

"The state has taken absolute possession of our property," said General Manager Lukens of the Chicago-Virgin Coal Co., "and has practically prohibited us from operating our mines." Oh, then the state can do such things, eh? Glad to know that a state government can do something in the interests of the people.

"It was the great national peace jubilee banquet, tendered to the president of the United States and distinguished guests by the citizens of Chicago," says the press dispatches, in an account of what is stated to be an unsurpassed event in the history of Chicago. Twelve hundred "citizens of Chicago" sat down to the feed, and of course the balance of the population delighted in being designated as givers of the banquet.

Do you believe in clean, intelligent journalism in the Spiritualist, social and industrial movement? Do you stand for education and the abolition of the present haggle system of commercialism in mediumship? Do you want a paper that says just what it means and means what it says? Do you favor the establishment of settled speakers? Come over and help us make the Light of Truth all you desire in these positions and this advocacy.

Here are a few of the types of bipeddom which the New York Herald wishes would emigrate to one of our new colonies. The imbeciles who shoot each other by mistake during the hunting season; the man who enjoys seeing his dog attack wheelmen; the individual who persists in calling on the young lady we admire; the idiots who frighten children with tales of bogies and teach them to be afraid in the dark; the people who make ignoble and commercial uses of the American flag.

In connection with the partition of China American enterprise has begun to show up. No names are mentioned as yet, but there is not one American who has made a closer study of the Chinese question than Calvin S. Brice, and it is possible that he may be behind certain projects which, if carried out, will connect Hongkong and Hankow with a railroad, running through a country populated by 300,000,000 people. It is known that money to the extent of \$30,000,000 is at the command of the enterprise.

The man who does the king business for Germany is en route to Jerusalem to take part in the ceremonies attending a church function, and the sick man, otherwise known as the sultan of Turkey, who runs Jerusalem at present, intends to tear down the Jaffa gate so he can have plenty of room. In the dear old days Jaffa was wide enough for Richard, and Godfrey de Bouillon, but they were mere kinglets. William is the whole—not the American—hog and Abdul Hamid knows it.

The backbone of the big strike at the American wire works in Cleveland has been broken. The granting of an injunction restraining the strikers from interfering with the operation of the mill, by Judge Hammond, in the United States circuit court, undoubtedly, disheartened the idle men. About 100 of the strikers went to work in the American mill and the H. P. nail mill, owned by the same company, and others will follow. Moreover they will all walk up to the trough on election day and vote for the same old ticket for prosperity.

A patent has been allowed to Dr. S. A. Hageman of Cincinnati, O., on his invention which is designed to correct the false intonation of the "tempered" scale in which all pianos now play, so as to make the piano render music in the true scale, raising that instrument to the level of the violin and other stringed instruments in this respect. Dr. Hageman is a half brother to the late Rev. David Swing of Chicago. The problem which his invention claims to have solved is one that has puzzled the musical world ever since the piano has been in existence.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could be easily accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and enclose it in an envelope with a 2-cent stamp on it.

This is a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

MISCELLANEOUS.

THE STONE CIRCLE.

I spent a summer in a house on what was called the Johnston Road, about 10 miles from Providence, R. I. A party was organized to penetrate a very wild region to gather strawberries of wonderful size and delicious flavor. None but the most venturesome and tireless walkers were invited. The country was very rough and broken. One hill, nearly perpendicular, on the north side, had arrested the progress of a floating iceberg during the submergence of the land. The iceberg melted against the hill, the current of the ocean pressing the berg steadily against it, and the mass of boulders dropped, one over another, to the very top, as if an immense tip-cart had dropped them there. You can climb up, going over, under and around the almost perpendicular pile; but you can not descend on that side. This hill has a local reputation and a name.

From this point I lost all knowledge of distance or direction. We wandered hours. It is partly a worthless tract, as it is full of quicksands. It was not safe for cattle, as little tufts of vegetation might be but a filmy island, over unknown depths. Reaching firm land at last we came to a level spot on the top of a hill, one side overlooking the marsh lands and otherwise surrounded by dense woods. I paused in boundless surprise at what I saw before me. I cared nothing now for strawberries. I should remain while they were gone. "A stone was a stone to them and it was nothing more." There were no "sermons" for them in the mysterious arrangement of rocks and stones. Jagged, pointed rocks, set perpendicularly in the earth, in the form of a circle, enclosed a space of perhaps 30 or 40 feet in diameter. There was an opening of seven or eight feet towards the low lands. In the circle are two, if not three, flat rocks, level with the ground, on which are placed huge egg-shaped boulders, so lightly poised that they may be rocked by the slightest touch. I thought of the "Old Stone Mill" at Newport and of the traces of the Northmen at once. I believed then, and I do now, that it is a veritable Druidical circle. I intended to collect a company of explorers to investigate these relics of an unknown origin, but suddenly left the state and moved west. Lost in contemplation I seated myself beside one of the rocking stones and gently swaying it on its rocky base, I looked around me. There was no sign of human occupation or civilization. I could see far away over the low tract. There was not a house, fence, road or even cattle track in sight, with dense woods behind me. I was alone in the silence of nature; no work of human hands visible except the rock circle around me. The weird spell of mystery enveloped me. The rocking of the stone hypnotized my spirit, and the intense concentration of thought banished the present and peopled the spot with the builders. I thought it was a midsummer night and a full moon over forest and plain brought out in strong relief the scene before me. I saw a band of Northmen coming from the woods. Away to the east their big dimbered, ungaily ships rocked with the tide in Narragansett bay. Grim Vikings were there before me, weather-beaten and stalwart—the invincible warriors of Odin. They gathered around the sacred circle and stood silent, with bowed heads. An anxious look was on every face. One old man with flowing sweeping robes and white hair and beard stood in the center, with uncovered head. A mo-

ment more of silence, then with veiled incantations he kindled a fire on a rock; then the chant changed, growing wilder. Back and forth before the fire he wove his mysterious spells, that were to summon the fire sprites from the flames, the elves and brownies from the forest, and the watery symphs from the stream. The Demons of the under world were his vassals, his messengers to the gods. The inviolable became visible, awaiting the master's will.

"Go to the halls of Valhalla! Odin gives life—takes it again; his smile is our welcome; his frown shuts us out forever from his halls; he sees the future as the past. We would ask of him who holds all destinies in his hands, if it is his will that we people this wonderful summer land we have named Vineland. Shall we make this goodly land our heritage and raise up a grand nation to his glory? Go, the gods know all things." The wild unearthly chant arose again and spread into the outer silence. A low moan swept through the forest and passed over them. The old bard was lost to all outward life. The Petres, the shades of departed heroes stood before them, outlined in misty whiteness against the shadows. The white lips of the bard shaped the fateful question. "Is it great Odin's will that we tarry here?" "No, return to your frozen homes; you would wither here. The hour is not yet come. The soil is not yet ready for the grain. This priceless land is not in the gift of Odin. Centuries shall pass leaving it to roving savages and the beasts of the forests. Another race shall build it up into a grand nation; it can never be ours; it is not our birthright; destiny shapes all things." The voice died in a sorrowful moan; a dread silence fell upon the scene. The fire burned low. The old bard raised his eyes to heaven: "Without Odin's smile we are helpless; we must obey. We must do his will, whether we fall here or die as Vikings should in our burning ships. We die but once; we must all be ready when he calls us to drink with him in the Halls of Valhalla. We will leave this our sacred altar for the unknown people of the future to show them that they were not the first to kindle the fire of faith in this land of freedom. We will chant the death chant for those who return not to their homes." The low wail filled the space and died away. One by one the howled heads were raised, but their hearts were heavy with a great sorrow, a broken hope. The fire was dead. A great shift of moonlight filled the opening and brought out each face in bold relief as with steady march they left the sacred spot forever. They vanished in the shadows of the forest. I awoke to the realism of the present, but the stone altars of an unknown and vanished race were still before me, a living reality in the moonday light of the nineteenth century.

M. F. CONGDON.

THE PROHIBITION DOES NOT EXTEND TO EXPRESS COMPANIES.

To the Editor:—I have been much interested in your discussion of the Minnesota victim of the Comstock persecution law. What I would like to know is if there is an act of legislature against express companies carrying such books. I imagine a good way to counteract the Comstock law would be to encourage the circulation of all such publications in that way, if there is nothing teaching vulgarity or lewdness in it. If it is scientific and educational it is just what should circulate among thinking people, to counteract the idea of miraculous creation, special providence controlling generation, etc.

CHARLES DAVIDSON.
Centerville, O.

NIKOLA TESLA.

CLEANSING POWER OF ELECTRICITY.

By Nikola Tesla.

By the new application of my electrical oscillator, which I am now perfecting, I am able to turn electrical currents of enormous voltage into the human body. This, instead of destroying life, acts as a curative agent.

I have experimented upon myself, receiving a high potential current of 1,000,000 volts, alternating at the rate of 300,000 or 400,000 times a second. This is simply a process of pumping electricity in and out of the human system with great rapidity.

In undergoing this experiment the body throws off bright electric sparks in all directions. Another person standing on the floor near by may draw off sparks three and four feet long from the person under the electrical treatment. These enormous sparks are not dangerous, but they cause a disagreeable sensation in the person from whom they are drawn.

The mechanism used in this treatment is very simple. There is an insulated metal platform on which the person stands and holds an electrode which is connected by wire with an oscillator. It is this instrument which transforms an ordinary current into enormous potentiality and makes it alternating.

I have conducted my experiments on this subject for purely scientific purposes, and I laid the results before the Electro-Therapeutical society at Buffalo last month. Not being a physician I am not prepared to say exactly what diseases such a powerful electrical treatment is designed to cure. That remains for members of the medical profession to demonstrate.

THE GENDER OF THE MOON.

In English, French, Italian, Latin and Greek the moon is feminine, but in all the Teutonic tongues the moon is masculine. Which of the twin is its true gender? We go back to the Sanskrit for an answer. Professor Max Müller rightly says ("On the Religions of India"): "It is no longer denied that for throwing light on some of the darkest problems that have to be solved by the student of language, nothing is so useful as a critical study of Sanskrit." Here the word for the moon is mas, which is masculine. Mark how even what Hamlet calls "words, words, words," lend their weight and value to the adjustment of this great argument. The very moon is masculine, and, like Wordsworth's child, is "Father of the Man."—"Moon Love."

—See our list of books.

CLAIRVOYANCE AS A FACTOR IN ART.

The Approaching Renaissance From an Artist's Standpoint.

The artist is the interpreter of life. His works should represent the world's highest conception of truth. There is something of necessity about those qualities which breathe the solemnity of life. The artist should be a seer, taking that which is tangible in the material sense and that which is manifest to his spiritual vision, and so combining them as to reveal a material expression that which is within the comprehension of all. There are two sides to all things, the objective and the subjective. To depict simply the one is to catch but a part of the great whole. He who can take the glorious beauty of materiality and robe it in the divine garb of spirituality will bring his picture into the highest realm of creative art, where it becomes universal and belongs to the realm of infinite truth. Step by step man's power to express himself has been unfolding, principally, however, along material lines. The preparation has now reached a point where the soul cries out for a deeper, a more exalted manifestation; a manifestation wherein the artist will not only give due expression to the beauties of the physical, but will by the exercise of his spiritualized vision, transcend the divine in all things, expressing all in graphic or symbolic forms. Since nothing, as it were, is own divine nature with the conditions of beauty, known and felt by the exercise of his spiritualized vision, there is no question but that clairvoyance will play an active part in the art of the future. Indeed, it has always been a factor in the grand achievement which have marked the art of the past. It is only when the artist's vision becomes clear through spiritualization that he gives to his works that subtle, divine beauty which has lifted them above contemporaneous art in the realm of divine ideality. While clairvoyance has played an active part in the evolution of art in bygone days, its work has been going on unceasingly, however. This remarkable faculty has never been rightly understood until the advent of Modern Spiritualism. All through the ages men have seen visions, dreamed dreams, and at times poets, painters and seers have seen the glory of the divine realm opened unto them. Instead of attributing these things to the exercise of a natural faculty belonging to every soul, they attributed such manifestations to some special divine privilege vouchsafed them; and notwithstanding the fact that the Apostle Paul had taught that all possessed this spiritual sight.

To those who do not understand the mention of clairvoyance at one brings visions of lost rings, stolen horses and innumerable calamities which make up the list of human misfortune. They at once think of the seer's son, or some other mysterious slip in nature which enables such a one to tell fortunes. And on the other hand, there are those who appear to be adepts who hold that the exercise of this faculty means only visions of the world of spiritual beings, where our so-called dead dwell. All these views but limit this wonderful faculty, which is all-comprehending in its nature. By its use the painter or poet is enabled to penetrate beyond the outward and see the spirit dwelling in all things. This, however, not only enables the artist to clearly see, but at the same time by the exercise of his intuition enables him to fully perceive

THE LIGHT OF TRUTH.

THE AUTHOR'S SYMPOSIUM.

"Spiritualism Judged by Its Works."

[From Primitive Christianity and Modern Spiritualism, Vol. 2.
Eugene Crowell, M. D.]

They who believe in a personal devil, and whose minds dwell upon the attributes with which he is usually clothed, are unfortunate not only in being in error, but in attracting spirits with certain of the qualities they ascribe to their ideal monster. A mind imbued with these ideas in a greater or less degree is accessible to the gross spirits who realize them.

When certain Protestants assign to the agency of the devil the motive power of Spiritualism, we look upon it as an act of retaliation for the odium which has so long rested upon them from a similar charge made against their belief by the Catholic priesthood. It is true they are punishing us for the sins of others; but then this usage is sanctioned by many precedents in the Hebrew history, which they take for their guide; and then again, by raising a hue and cry against our faith upon this plea, they may divert the force of the charge from themselves. As they have meekly borne this charge so long—since the Reformation—charity demands that we, in our vigorous, sturdy youth, shall assist in bearing their cross. In this view we accept the situation, but if any should accuse the evil one of so falsifying his nature as to be actively engaged in our camp in disseminating our truths, in assisting our phenomena, in pouring balm upon the wounded heart, in lifting up the crushed soul, in pointing to God, and truth and heaven, as the aims and objects of this life, then we must object; they have mistaken their man; he may be in the guise of the devil, but if there be a God this agency is one of his ministers. He may for divine purposes be acting a part, but his words transparently prove his kinship to Deity; he can not be the enemy, he must be the friend of man. If this work be of God, ye can not overthrow it; if it be of man (or of the devil) it will come to naught.

If Jesus was willing that his works should judge him, we are equally willing that Spiritualism should be judged by its works.

"If I do not the work of my Father," Jesus said, "believe me not. But if I do, though ye believe not me, believe the works that ye may know and believe that the Father is in me, and I in him."—John x, 37-38.

This ascribing to the agency of the devil whatever is beyond its comprehension is the first and last resort of ignorance. St. Bernard of Clairvaux, in 1140, said of the Waldenses: "There is a sect which calls itself after no man's name which affects to be in direct line of apostolic succession, and rustic and unlearned though it is, yet it contends that we are young, and that it only is right. It must derive its origin from the devil, since there is no other extraction which we can assign to it."

This conclusive mode of reasoning of the Catholic saint has been perpetuated to our day, and is resorted to by some equally brilliant minds who apply it to Spiritualism. We can even go back farther than St. Bernard and reluctantly strip him of any claim to originality in this conclusive method of argument by reminding the modern accuser that to the same diabolical agency were attributed the works of the founder of Christianity.

With the decay of his kingdom—the infernal regions—the strength of the devil is rapidly declining. His death was predicted, and his obituary notice written nearly 3,000 years ago. These

are the inspired words in which his doom was pronounced:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!"

"They that see thee shall narrowly look upon thee, and consider thee, saying: 'Is this the man that made the earth to tremble that did shake kingdoms. That made the world as a wilderness, and destroyed the cities thereof, that opened the house of his prisoners.'"

"But thou art cast out of thy grave like an abominable branch. . . . As a carcass trodden under feet.—Is. xiv, 12, 16, 17, 19.

Sic transit diabolus. The clergy should treat his memory with respect, for surely he has done more to consolidate their power than God himself; but I am apprehensive that when he is gone they will prove ungrateful, turn to new idols, and take refuge in the maxim that "A living dog is better than a dead lion."

A HIGH BALLOON ASCENT.

A remarkable balloon ascent occurred at the Crystal Palace, near London, on Sept. 15, by Prof. Berson of Berlin, and Mr. Spencer, says Scientific American. The large balloon reached an altitude of more than five miles, the exact height being 27,500 feet. This altitude has only been once exceeded, and that was by Glaisher and Coxwell in 1862, when they ascended 37,000 feet. A complete equipment of instruments was carried, and the observations and scientific results were most satisfactory. Mr. Spencer says the balloon went straight up at the rate of 1,000 feet a minute for 10,000 feet, when it struck air currents which turned it toward the southeast; at 18,000 feet it took a southwesterly direction; at 25,000 feet there was a decided feeling of dizziness and breathing became difficult. The aeronauts then began inhaling compressed oxygen, and the result was instantaneous. The men would have been unconscious had they delayed using the oxygen a moment longer, but with the aid of this gas they were able to attend to the manipulation of the balloon and the instruments. At 27,500 feet there were only four bags of ballast left, and it was decided it would not be safe to throw any more away. The thermometer showed 29 degrees below zero and the aeronauts shivered and trembled, though they were very warmly dressed. All metallic articles, such as the steel tube of the compressed oxygen, were coated with ice. The sun was so dazzling that they did not dare look at it. The descent was made at a terrific speed in upper altitudes. When the ballast bags were thrown out to steady the balloon, sand scattered in the air and played around the car. When within 10,000 feet of the earth the balloon began to descend steadily, and the aeronauts alighted in safety in a field of stubble after accomplishing one of the most remarkable ballooning feats on record.

WHEN THE DAY IS DONE.

When I sit down with thee at last alone,
Shut out the wrangle of the clashing day,
The scrape of petty jars that fret and fray,
The snarl and yelp of brute beasts for a bone,—
When thou and I sit down at last alone,
And through the dusk of rooms divinely gray
Spirit to spirit finds its voiceless way
As tone melts meeting in accordant tone,
Oh, then our souls far in the vast of sky
Look from a tower too high for sound of strife
Or any violation of the town,
Where the great vacant winds of God go by
And over the huge misshapen city of life
Love pours his silence and his moonlight down
—Richard Hovey.

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all things, whether they are the great star-gemmed dome of space or the humblest weed that grows by the wayside. All is clothed in the divine, and the poet or painter, aided by this clear sight, is enabled to depict by words or colors the revelations vouchsafed to him. Clairvoyance enables the artist to penetrate into the realms of silence and behold the glorious harmonies of infinite love which bind and hold all things in oneness. And by virtue of the quickened vibrations of his creative powers he is enabled to give to his works that which appeals and responds to the soul of others.

Art today is passing through a marked period of change. A certain development, which, while not epoch-making in its attainment, is nevertheless distinct, definite and peculiar. It is the shifting of the pendulum from the ultra-materialistic art of the past decade into the glorious new era which the incoming century will bring. Already one can catch glimpses along the horizon of this dawning of the light whose beauty shall transcend the dreams of poet or savant. The mighty wave of psychic force which is working through and permeating all things is touching the minds and souls of men whose mission it is to depict through pictorial symbols the hidden, divine beauties of all things in the universe. In that glad day the artist, the poet, and the musician will not simply be a medium for the gratification of the merely physical senses, but he will be a means of bringing to man through these same limited senses a knowledge of the divine indwelling in all things. The great materialistic wave which marked the past decade has opened the way and made this influx of spirit possible. It has purged religion of many of its absurdities which have held the minds of men in bondage. Thanks to the invisible powers, the driftwood is being cleared away and art, with a higher and nobler purpose, will come to the world of tomorrow revealing the glory of the divine illumination. Every movement in human evolution has had its pioneers. Ever since the day of William Blake, who was a great psychic, until the going out of Rossetti, Watt and Burne-Jones the heaven has been working. And the grand symbols of these men reveal something of the glory which awaits future art.

All over the world are men who are depicting the co-relation of the divine and the material. The Christs and saints of the religious painters are not miserable, sacred, emaciated or self-scourged beings, but the glorified arisen clothed in the spirit. The peasants of Millet are souls struggling through materiality into a more hopeful and spiritual condition. Working in the field, silent and dumb, they bow their heads in reverence at the coming of night, believing in the tender watchfulness of a loving father's care. The peasants of Millet are born of a soul illumined with the divine realization of a mission. The coming renaissance shall emphasize the divine in all things, whether the grand conceptions born of the realm of the ideal, or the sun-kissed landscape, all shall reveal the highest aspirations of the artist, his greatest inspiration; all shall be stamped with the spirit of divinity and shall be worthy of a place in the realms of immortality.—Richard B. Gruell, in Immortality.

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Rev. M. F. Ham's Sermon on Spiritualism and testimony of Rev. Dr. Duryea of Price, per 100, \$2.50; 50, \$1.50; 25, \$1; singly, 5 cents. For sale at this office.

CORRESPONDENCE

THE FIELD AT A GLANCE.

Mrs. M. H. Wallis has finished her labors in Chicago.

E. W. Sprague and wife labor in Alliance, O., the last two Sundays of October.

Total acknowledgment of offerings on the jubilee deficit amount to \$1,945.41.

Mrs. S. E. DeLewie and Mrs. M. A. Redlon are doing good work in Portland, Me.

There are fifteen working Spiritualist societies in Chicago at the present time.

The Massachusetts State Association of Spiritualists will hold its next mass meeting at Lowell, Mass.

Mr. John W. Ring of Galveston, Tex., has started a chain letter for the raising of a temple fund.

Miss Ethel Hodge follows lectures at the Englewood Spiritual society with materialization manifestations.

The first annual convention of the Rhode Island State Spiritualist association was held at Providence, Oct. 5.

Albert P. Blinn, secretary of the Lake Pleasant Camp Association, lectured at Berkley hall, Boston, on the 16th.

Mr. and Mrs. Hatfield Pettibone finished their labors in Decatur, Ill., on the 28th inst., and departed for St. Louis, Mo.

Will C. Hodge, a capable and energetic lecturer, has taken up his residence in Los Angeles, Cal. He ought to be kept busy.

Oscar A. Edgerly is meeting with grand success in Atlanta, Ga. The society there has extended his engagement through to Jan. 1, 1899.

The venerable M. T. C. Flower of St. Paul passed his 84th birthday on the 3d inst. Mr. Flower has been for fifty years an active Spiritualist.

Mr. R. H. Kneeshaw, who is serving the society in El Paso, has proven his intention of making Texas his home by bringing his family from Montreal, Canada.

Mrs. Isa Wilson Kayner, the well-known medium, is now located for a short time at 2718 Olive street, St. Louis, Mo., and will hold circles or give private sittings.

Society of Progressive Spiritualists meets at 295 Larkin street, San Francisco, every Sunday at 7:30 p. m. Mr. J. T. and Mrs. R. S. Lillie are engaged for the present season.

Mrs. Loe F. Prior was accorded a hearty welcome in San Diego. The First Spiritualist society gave a reception on Oct. 1 to her and Mrs. Freitag. It was well attended and very enjoyable.

Prof. William M. Lockwood lectured in Chicago last week on "Facts, not Faith, the Basis of Modern Spiritualism." Prof. Lockwood starts for the east shortly on a tour of considerable extent.

Mr. C. E. Winans, the materializing medium, can be addressed Otranto Station, Iowa, until Nov. 7, 1898, for engagements. After that time he will locate at Grand Rapids, Mich., for the winter.

The Muncie, Ind., Spiritualist society is desirous of corresponding with reliable mediums and speakers for work there during the winter months. Address J. C. Pressnall, Secy., 119 1/2 West Jackson St., Muncie, Ind.

C. H. Simpson of Franklin, Neb., announces to the Spiritualists of Nebraska and Kansas that he will answer calls to lecture anywhere within

a reasonable distance of his home, free, his work being done for the benefit of the cause of truth.

David P. Dewey, president of the Michigan State Spiritual association, immediately after returning from Washington, attending the N. S. A. convention, will enter the missionary work and organize new societies and help reinstate societies that have ceased to act with the state. All societies can avail themselves of his work by addressing the president at Grand Blanc or State Secretary May F. Ayres, Lansing, Mich.

Rev. O. Burnett of Denver, Colo., writes: "I would be glad to have you make mention of me as a medium ready for engagement as a lecturer. I was an active minister for nearly 20 years in the M. E. church, was president of the First National Progressive Spiritual association in Salt Lake City for one year. I was ordained by that society as a minister during Mrs. Cooley's term of lecturing. Address 1749 California St., Denver, Colo."

The following are ordained ministers by the Texas State National Association of Spiritualists, with authority to preach and promulgate Spiritualism, to solemnize marriage, heal the sick, officiate at funerals, and with lawful power to do all other acts which might devolve on them in their ordained capacity: Mr. John W. Ring, Galveston; Mr. R. H. Kneeshaw, El Paso; Mr. John L. Manley, Baird; Mr. A. F. Brown, San Antonio; Mrs. Jennie H. B. Jackson, Fort Worth; Mrs. Mary A. Wilson, Fort Worth; Miss Ellen T. Thomas, Dallas.

The first annual convention of the Maine Spiritualists was held at Augusta on Oct. 5th and 6th. The following officers were elected for the ensuing year: President, A. J. Weaver, Old Orchard; vice president, A. H. Blackington, Rockland; Mrs. Sara J. Clifford, Waterville; secretary Mrs. Viola A. B. Rand, Hartland; treasurer, L. T. Waterman, Dexter; directors, A. W. Stewart, Augusta; A. F. Smith, Bangor; Mrs. Frances E. Ward, Portland; S. F. Miller, Auburn; Thos. Rand, Hartland; Mrs. M. J. Wentworth, Knox; H. Hunnewell, Madison; R. W. Woodman, Westbrook; B. M. Bradbury, Fairfield; Arthur C. Smith, West Hampden; Helen Neil-Howard, Ekowhegan.

J. W. Dennis writes from Buffalo, N. Y.: Mr. Shelley Denison Whitcomb, husband of Mrs. Nellie Whitcomb, (who is a daughter of Dr. J. H. R. Mattison) departed this life for the higher realms, and his funeral was held at the residence of Mrs. Dr. Mattison, 248 North Division street, on the 13th day of October. Mrs. Jennie Hagan Jackson and Moses Hull performed the funeral service. Mr. Hull leaves for Washington, D. C., Monday, the 17th, as a delegate to the national convention. Mrs. Jackson also goes on to Washington as a delegate from her Fort Worth society. The Fort Worth Spiritual society is now building a new temple and paying for it as they go along. After the national convention is over Mrs. Jennie H. Jackson will return to her Texas home at Fort Worth for the winter's work.

The First Spiritualist church of Columbus was packed Sunday evening to hear and see Senor de Ovies, who had been given the use of the rostrum on that date to speak to the people and demonstrate his powers as a psychic. His address on the soul forces was listened to with interest and attention, and his experiments in clairvoyance while securely blindfolded by a gentleman selected from the audience were satisfactory. He also gave some experiments in healing. President Arras introduced Senor de Ovies in a few well chosen words. The speaker confined himself for the most part to

the physical surroundings or auras of persons and things, showing the necessity for a thorough knowledge of these forces in the social and industrial life. He indicated sufficiently well in his remarks that he is possessed of knowledge which many who pride themselves on their erudition might well pause and consider. His lecture throughout was calculated to jog ideas and create interest in the study of selfhood.

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Enclose a dime for constitution and bylaws to corresponding secretary, MARY W. BARR, Flint, Ind.

LAKE HELEN CAMP MEETING, FLORIDA.

The first excursion to Florida to attend the camp meeting or to visit other places in that state will leave New York city Nov. 11th, at 3 p. m., by the Mallory steamship line. Those who wish to join the excursion should at once write to me in order to secure good state rooms, get bottom prices, etc.—H. A. Budington, 21 Sherman St., Springfield, Mass.

J. D. Sketchley of Webster City, Ia., writes: "Until recently our meetings have been accommodated on the liberal church of the place or in the parlors of believers. Within a few months, however, some of the believers in the realities of spirit communion have made it possible for their faith to have a local habitation. A neat hall on Seneca street has been cosily fitted and furnished, and on Sunday, Oct. 2, it was appropriately dedicated to the uses of the friends of Spiritualism. The hall and its furnishings, the property of Mr. J. D. Sketchley, were fittingly dedicated to the free investigation of spiritual phenomena under the title of the Webster City (Ia.) Spiritual Unity hall."

A NARRATIVE OF STARTLING PHENOMENA Occurring in the case of Mary Lurancy Vennum. By Dr. E. W. Stevens. This well attested account of spirit presence created a widespread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues.

To those familiar with the marvellous story it is no wonder the interest continues, for in it, on indubitable testimony, may be learned how a young girl was saved from the mad house by the direct assistance of spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some respects, all other recorded cases of a similar character, this by common acclaim came to be known as the Watska Wonder. Were it not that the history of the case is authenticated beyond all cavil or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction. As a missionary document for general distribution it is unequalled; and for this purpose should be distributed industriously, generously, persistently, far and near.

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Interesting

Dear Mr. Maine on a where I write, write lines. I th humanity, almost, for you for m logical, and for justice more than let paper speak fra sensitive you in m be done.

Wisdom a friend v only th Maine sh interest in I ming and poor lettered, for I where, I and the prudes, a turn it b in huge magnifico Sunapee his cotta esting in Mr. Edw England thinker, warm-he would l such me tually w ments, t der outi Street. I

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Aye! You of Tr

REMINISCENCES AND RUMINATIONS.

Interesting Letter From Jay Chaapel.

Dear Mr. Hull: I am just here from Maine on my way to Princeton, Mass., where I tie up for the winter and write, write, write on progressive lines. I thank you on behalf and for humanity, that is agonizing in death, almost for liberty, and also thank you for myself for your brave, noble, logical, and I think wise editorials, etc. for justice, and Leroy Berrier. I am more than grateful that our Spiritualist paper has courage and brains to speak frankly and boldly on those sensitive topics. I know it may cost you in money—hope not—but it must be done.

Wisdom, of course, is needed, but as a friend wrote me the other day, "The only thing to fear is fear." I was in Maine six weeks and found much interest in your paper.

I mingled among all classes, rich and poor, learned, cultivated and unlettered. I am greatly encouraged, for I see growth, evolution everywhere. It may be, is, slow, but it is, and the Comstocks, and old fogys, and prudes, and coarse and vulgar can not turn it back if we stand by our guns in hunger and want. I have met many magnificent minds this summer. At Sunapee Lake I met E. Fay Mills at his cottage there, and his very interesting family. I also met, as his guest, Mr. Edwin D. Mead, editor of the New England Magazine. He is a deep, clear thinker, a genial, generous man, and warm-hearted, such as I am sure you would like to meet. As you know, such men and women are at heart virtually with us in all progressive movements, though environments may hinder outspoken words.

Mr. Mills in his lecture in Hollis Street theater, Boston, where he is engaged for the winter, said in his first, Oct. 2d: "I am not greatly interested in religion, as it is sometimes understood—in forms and ceremonies, traditions and superstitions and dogmas. . . . No matter what may take his place, the Creator who made something out of nothing is as dead as the 'great god Pan.' In the old sense of the term there is no such thing as creation. . . . I look back to old Greece and say, tell me your greatest word; and she answers, 'Liberty.' I look to stalwart Rome, and she says 'Law.' I come to gentle India, and she says, 'the immanence of God.' I ask the Jew, and he says, 'personal righteousness.' I ask Jesus, and he says, 'the value of man.' And the western world says, 'Progress,' and he then quotes some apropos stanzas from Walt Whitman, of whom he is a great admirer, as I am. Yet he told me he had hardly heard of Whitman two years ago, while I read him with love 25 years ago and visited him several times in the last years of his life in his Camden home. The only time I met and heard you in that admirable lecture at Parkland, Pa., I had just come from Whitman's, when he showed me a letter from Tennyson.

I was glad to see Mr. Sturges's face in last number, also Mrs. Gould's. It will do her much good. I met in Bangor Mrs. Abigail Prentiss—madam, they call her—31 Kenduskeag avenue, a most remarkable woman of 87 years, a millionaire, a Spiritualist, taking no paper of our philosophy, but helping the W. C. T. U. to several hundred dollars each year. But I had a charming visit with her. But excuse me for talking so much of your time. I am active, vigorous and well. Ever your friend, JAY CHAAPEL.

Ayer, Mass., Oct. 17.

You should be a reader of the Light of Truth.

HYSTERIA — NOT CHRISTIANITY.

During the sensational meeting at Carnegie hall at which Rev. A. B. Simpson raised in cash and pledges \$112,000 for foreign missions he made this remarkable statement, in referring to the progress of Christianity made possible by the partition of China:

"God pounded at the gates with the battle ax of war, and is now softening the blows with the discipline of famine."

In other words, a minister of the gospel solemnly informed an audience of Christian people that God had taken sides with Japan against China in the recent war, and that the all-merciful and all-wise Creator, to further chasten a heathen nation, had cursed the land with famine and starved thousands of innocent women and children, and all for the purpose of introducing the gospel of the lowly Nazarene among the followers of Confucius.

Let us be merciful to the Rev. Simpson. It is charitable to conclude that the frenzy of enthusiasm into which he threw his hearers became a flood tide that swept him from his logical, rational moorings.

The Rev. A. B. Simpson is no doubt a worthy and devout man, but he has not cultivated the habit of careful speaking and sound thinking.—New York Journal.

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Question.—Why is it, when writing automatically, I feel drowsy and which often reduces me to a stupor, from which it is difficult to rouse myself?—*Psychic Student.*

Answer.—Automatic writing is an effect of spirit action on the brain to gain control of the muscles of the arm and hand for writing. This not only requires large effort on part of the spirit, but in proportion to this effort the medium is drawn upon for energy or force to operate. It has about the same effect that weariness of body has on the brain, which invites sleep. Automatic writing also invites sleep, but where a medium is used for unselfish purposes he or she is provided with a counteracting control to neutralize this sleep or drowsiness for the time being. Thus a single control will always induce sleep, and disprove the theory of a band, which many mediums claim—either by the force of imagination or the assertions of an untruthful spirit. But many claim to be truthful and honest, and still have untruthful attractions. Such don't know self. They are practicing injustice somewhere, though innocent of it. Injustice is living the lie—not the truth—thus the effect in the attractions. To live high on the sweat of another's labor is not in harmony with spiritual law. We can not enjoy life at another's expense and be happy or have high spirits around us. It is only through suffering or sacrifice that man can be guided right or be warned against danger, imposition or deception. Suffering is imposed sacrifice where men will not be true to God or Nature's laws. Self-sacrifice is simple justice to one's fellow men. Self-sacrifice is a sweet indulgence to one who has risen above injustice. It is the natural condition of unselfishness. To live on another, like the blood-sucking bat, is the antithesis. Some will underpay a worthy hireling and never realize the mine he is creating until it explodes beneath him, resulting in losses compatible with his past gain. Nature harmonizes all things. In unselfish action, though injurious to the actor, by restoring losses; in selfish action by stealing their gains or cause them to be stolen. Thus in automatic writing the drowsiness when sitting for merely vain pleasure, and the opposite when used for public good.

Question.—How much are we influenced by heredity? If, as an ancient history declares, the sins of the father are entailed upon his descendants unto the third and fourth generations, is it not equally true that the virtues and achievements of good character of fathers and mothers are inherited and entailed in their offspring? When a person ascertains how far he or she has been affected by inherited characteristics of a debasing nature, can they be counteracted and entirely removed?—*A. H. N.*

Answer.—Character is an effect of heredity, environment and individuality—one or the other predominating according to circumstances. A weak individuality will be governed by both hereditary traits and surrounding impulses or influences. Where the heredity is strong it may govern entirely

—perhaps due to strong individuality in a past ancestry. If sensitive and weak, the man will be a victim to environment. Of course, good is as transmittable as evil, both by heredity and environment. Fortunate is the sensitive, therefore, who is well surrounded. Now individuality is what the soul says—if it have a change to manifest through the first-named conditions. Often it has not; but when it has it exhibits as intuition. This is the beginning of man's spiritual career or progress towards the ultimate. When intuition rules he is safe, except what he has to slough off as bad habits or passions. But once a beginning is made the soul never tires until victory is achieved.

Question.—Can one enjoy the material, though living a life of spirituality?—*Martin Brown.*

Answer.—Yes, if he keeps the material within bounds of reason, or as far as health permits. But, it must be remembered, that all can not enjoy it to the same extent, for there is a moral condition of health to be considered. It is said that sin-sick souls crave priestly comfort. In like manner a life of spirituality implies a spiritual desideratum—a soul want that is lacking—and the greater desideratum, the greater the energy or aspiration for spiritual perfection. To such the material is baneful, for it is like throwing cold water on a hot stove. Of course, to the animal man, who has no spiritual ambition at all, the material is food and drink. He knows of nothing else, and it does not affect him as it does the spiritual-minded man. But the latter can attain a position in life's ladder, where he can enjoy the material with the spiritual. It is when he has thrown off enough of the unspiritual or selfish in his nature to make him positive to the material or animal (negative) influences of men and objects. Of course, sacrifice does this, and seems to be the principle which rewards itself. Abnegation, self-denial or justice neutralizes all inconsistencies, or unnatural propensities in the human being—all immortal tendencies, inherited or self-developed—and opens the way for life's enjoyments as they are intended for all.

Question.—I have been sitting in a circle for nearly a year. For three past I am troubled with gapping and coughing during a sitting. This also occurs when I address certain persons on the street. What is it?—*S. Burd.*

Answer.—The gapping is caused by the act of controlling, whether for trance, automatic writing, inspiration or physical manifestation. It always precedes the lodgment of a spirit. The coughing denotes a once consumptive individual, or one who passed over through a bad cough, thus giving the test of his individuality. Some spirits can not help taking on old conditions when entering a mortal body for a time though many outgrow this after a while. However, the coughing will lead to identification of your control in other ways than by name, which can be falsely given, though none can imitate conditions. In the latter respect they can only give as they possess.

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Buncombe county is the scene of a story told of Senator Vance of North Carolina, the champion story teller of the senate, who has a broad stripe of Calvinism down his back though he is not a communicant in the church. Riding along one day, he overtook a venerable darkie, with whom he thought he would have "a little bit of fun."

"Uncle," said the governor, "are you going to church?"

"No, sah; not exactly—I'm gwine back from church."

"You're a Baptist, I reckon—ain't you, uncle?"

"No, sah; I ain't no Baptist, tho' most of the bred'r in an' sistern about here has been under de water."

"Methodist, then?"

"No, sah; I ain't no mefodis, nud-der."

"Campbellite?"

"No, sah; I can't errogate to myself de Camelite way of thinkin'."

"Well, what in the name of goodness are you, then?" rejoined the governor.

"Well, de fac' is, sah, my old master was a heruld of the Cross in the Presbyterian church, and I was fotch up in dat faith."

"What, you don't mean it? Why, that is my church."

The negro making no comment on this announcement Vance went at him again.

"And do you believe in all of the Presebyterian creed?"

"Yes, sah, dat I does."

"Do you believe in predestination?"

"I dunno dat I recognize de name, sah."

"Why, do you believe that if a man is elected to be saved he will be saved, and if he is elected to be lost he will be lost?"

"Oh, yes, boss, I believe dat. It's Gospel."

"Well, now, take my case. Do you believe that I am elected to be saved?"

The old man struggled for a moment with his desire to be respectful and polite, and then shook his head dubiously and said:

"Well, I tell you what 'tis, Mars Zeb; I've been libin in dis hyar world nigh on sixty years, and I nebber yit hyard of any man bein' 'lected 'thout he was a candidate."—The Saturday Evening Post.

The Wheeling (W. Va.) Daily News thus alludes to a Columbus medium of repute: "Ernest Stephens, a Spiritualistic medium of Columbus, O., is in the city, and is conducting seances nightly. Mr. Stephens is one of the best known mediums in the country and stands high among believers in the occult. He will remain until next week, when he goes to Washington, but will return later in the month to resume his sittings."

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NEWS OF THE WEEK

The wheat crop of Australia is esti-
 mated at 15,000,000 bushels.

The Tradesmen's National bank of
 New York, a \$5,000,000 concern, has
 closed its doors.

The degree of doctor of laws was
 conferred upon the president by the
 University of Chicago.

General Fred D. Grant and General
 Guy V. Henry will be the military
 governors of Porto Rico.

The Episcopal convention in Wash-
 ington rejected the proposed new can-
 on on marriage and divorce.

Russia, notwithstanding the czar's
 peace proposal, has landed 100 more
 big guns for the fortification at Port
 Arthur.

The national peace jubilee opened in
 Chicago under magnificent auspices.
 President McKinley was among the
 spectators.

Rev. Jernegan, the salt-water gold
 scheme man, says his money is a curse
 to him, and he will come home and
 stand trial.

A severe snowstorm, of a blizzard
 character, prevailed in the middle
 west, causing considerable damage and
 much suffering.

President McKinley made a brief stay
 in Columbus on Friday last en route
 to Washington. He was splendidly
 received and welcomed.

Mme. Janauschek has decided to go
 into vaudeville, and made her first ap-
 pearance at Proctor's Pleasure Palace,
 New York city, last week.

It is reported that in view of trou-
 ble arising out of the Egyptian ques-
 tion France is taking measures to put
 her warships in condition for active
 service.

Troops returning from Khartoum
 are said to be "dying like flies from
 enteric disorders, supposed to be due
 to canned beef and indulgences in
 cheap spirits."

The steamship Mohegan foundered
 on the rocks off the Lizard on the east
 coast of England. Eighty-four of her
 crew and passengers are drowned.
 Cause of the catastrophe a mystery.

The church of the Rev. Daniel C.
 Potter has been dropped out of the
 New York Baptist association. Dr.
 Potter is charged with adultery, lying,
 dishonesty, intemperance and some
 minor foibles.

The plot of Italian anarchists in
 Egypt to kill Emperor William is
 growing in importance, the documents
 of the conspirators having disclosed
 a well-matured plan to kill King Hum-
 bert of Italy also.

The co-operative societies of Great
 Britain have nearly 2,000,000 members,
 whose profits during the last year
 reached £6,000,000, or \$30,000,000, after
 paying all employees trade union wages
 at trade union hours.

The Paris strikes are virtually ended,
 and the trouble has fizzled out inglori-
 ously. All the work abandoned for
 more than a fortnight is now going
 on again and only about 500 workmen
 still remain obdurate.

If the government of Nicaragua
 should decide that the charter of the
 Maritime Canal company expired in
 October last, as some think, it will be
 possible for a new company to obtain
 rights that might entitle it to attention
 by the United States government.

A Funeral Reform association has
 been organized in London. Its views
 are thus expressed: "No darkened
 house, no durable coffin, no special
 mourning attire, no bricked grave, no
 unnecessary show, no avoidable ex-
 pense, and no unusual eating or drink-
 ing."

The Rev. Hugh Miller of Pendleton,
 Ore., no longer able to believe in the
 dogmas of the trinity, the vicarious
 atonement, hell fire, miracles and in-
 fallibility of the church, has resigned
 from the pastorate and left the Baptist
 church and published his reasons in
 The Oregonian of Portland.

The Baltimore and Ohio railroad has
 been purchased by a syndicate com-
 posed of Marshall Field, P. D. Armour
 and N. B. Ream for \$10,000,000 cash,
 and is now undergoing a reorganiza-
 tion. Johns Hopkins university and
 the city of Baltimore have large in-
 terests in the road, and are likely to
 be frozen out.

One of the many newspapers which
 gave sensational accounts of the pre-
 tended miraculous cures performed by
 the relic of St. Ann in the Church of
 John the Baptist in New York, related
 the circumstances of the healing of
 Mrs. Alice Landredy of Ridgewood, N.
 J., a paralytic. Mrs. Landredy, the
 account said, kissed the relic and was
 immediately restored to health and
 activity. A reader of The Truth Seek-
 er, who felt an interest in the case, ad-
 dressed a letter to Mrs. Landredy, but
 it was returned to the writer by the
 postoffice department. The conclusion
 is that Mrs. Landredy was a patient
 invented by the promoters of the mir-
 acle-joint.—The Truth Seeker.

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